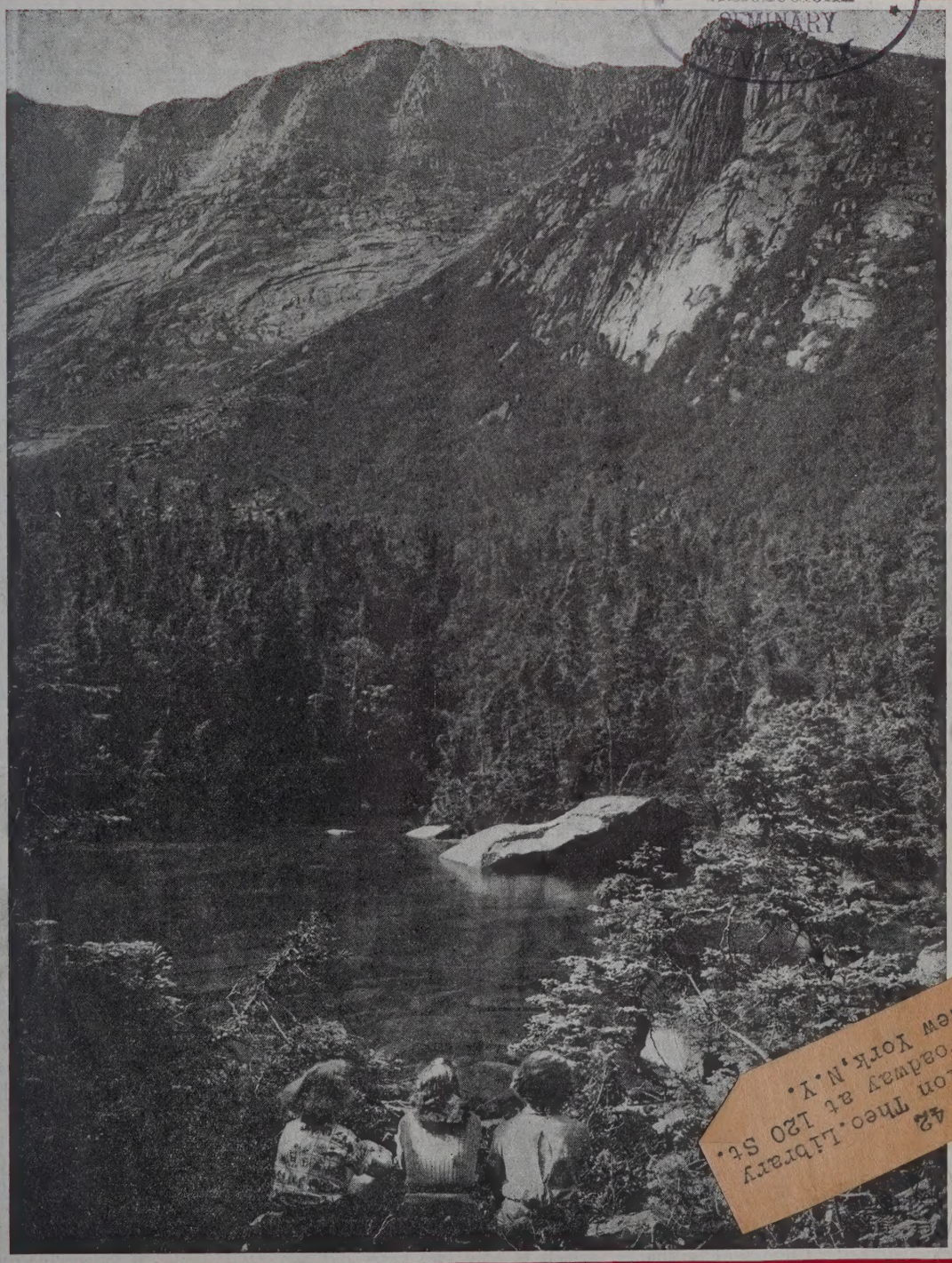
Zions Herald

HE INDEPENDENT METHODIST WEEKLY +



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Labor Sunday Message, 1941

(Approved by the Executive Committee of the Federal Council of the Churches of Christ in America and issued throug Department of the Church and Social Service)

The Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the world-wide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfil its basic of the greatest service to hum

In the area of industrial relat churches must make clear, n that labor has the right to organ also that the principle of such o tion is socially sound. At the sa as labor grows in power, it must the moral responsibility which entails. Organized labor can co public support only as it deals e ly with various elements in it which weaken confidence in it rity. It must live up to the C spirit which is essential to dem It must itself practise democr control and, where necessary, own house in order. It must, frain from discriminating agai workers because of color or creed unions have led the way in fai racial relations in their own m ship and have set a worthy e to civic and religious organi Others have yet to accept and tise this Christian democratic pr

This hour of crisis calls for a C movement which has renewed it and clarified its vision of the implications of its gospel, and labor movement which has puri practises and set its eyes on the goals of true democracy. All gro summoned to work together for ter ordering of society upheld b ion on the one hand, and by t ductive labor of hand and brain other.

Bombs Do Not Blast China's Spirit!

C. BERTRAM RAPE

In returning to China after furlough, I find the morale of the people as high as when I left a year ago. I have every admiration for the splendid way in which these people are standing up under the terrible strain of this war.

While the destruction during the last year has been almost past belief, the things that impressed me most as I flew over the city and drove through the streets was not the destruction but the large amount of reconstruction that is going on everywhere. One fine thing about it is that the destruction has given the authorities an opportunity to plan a new and better Chungking, so that in the long run the city is going to profit a lot by the war.

When I visited Chengtu, I was inspired by the work of the six Christian universities that are sharing the campus of the West China Union University. Since all these institutions except one have migrated from a thousand to fifteen hundred miles and have suffered heavy losses in equipment, the pooling of interests, faculties, apparatus, and libraries is a great boon. The spirit of cooperation that they have shown has had a good influence on other institutions and organizations. The total number of students is 1800.

Midway between Chungking and Chengtu is the city of Neikiang. Here the Methodists have a high school which is only two years old but has an enrolment of 675 boys and most of whom are boarders. W a wonderful campus of forty across the river from the city. It gift of the local people. Ther strong faculty of Christian teache I found them doing good work, i porary buildings. I attended a m of the school board and found most enthusiastic. They are no ducting a campaign to raise $ for permanent buildings. We ha in an appeal to our bishops to s two missionaries from the Jap penetrated country for this work a wonderful opportunity, and it be much better to send the missio there than back to the United Then, the people in Neikiang h

(Continued on page 777)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The Church and Collective Bargaining

A Sermon

J. GEORGE BUTLER

y years ago, the Federal Council of the Churches st, representing the great Protestant communions erica, adopted the Social Creed of the Churches, h the rights of both employer and employee to e were recognized. Employers have long enjoyed efits of organization. Today there are 7000 employ- ociations, and over 1000 international employers' ions. But the question of employees' organization g been looked on with suspicion and distrust. a's industrial history contains a long record of and bloody clashes. Blame has been on both sides struggles, though the La Follette Civil Liberties gation did bring out the facts that employers have frequently resorted to labor spies, thugs, arsenals machine-guns, and rifles to use on workers as tempted to organize.

w day is dawning in the history of industrial rela- a day when violence and discord are being sup- l by harmony and peace. Unions and management rning to work together on a basis of mutual under- g and trust rather than bitterness, suspicion, and The average man does not know about these cases, e they are not news for the newspaper. The only elations that make the daily press are those where and conflict occur.

some people may ask, Why are you, a Christian er, mixed up in affairs that are none of your busi- Scrooge in Dickens's "Christmas Carol" said, ind is my business." I know of a better way than y of strife and hate—and I know that unions, how- aligned by the press and public opinion, are part democratic process. If the church is to be a of public opinion, as Bishop Francis J. McConnell d it should, I must not remain silent.

church is interested in collective bargaining because ves in democracy—in the individual as of infinite before God, and that those who manage derive owers from the consent of the managed. Politi- we believe in democracy—at least, we are all but in another world war to preserve it. Because we believed it in 1776, we fought for our independence. We were not despotically ruled in the colonial period. Go back and read your history. When the colonies objected to the tax program of the British Crown, the Townshend régime levied but light taxes on the colonies, and dedicated their proceeds to the support of colonial government, just to maintain the principle of the right of Britain to tax her colonies. Yet, what did happen? Patrick Henry and the rest shouted: "Taxation without representation is tyranny!"

Lincoln believed in government "of the people, by the people, and for the people." Jesus told three stories in the great fifteenth chapter of Luke: the lost sheep, the lost coin, the lost son. "Ye are of more value than many sheep." Jesus is saying that individuals are infinitely worthful in the sight of God. God will go to infinite pains to save the individual. Translated into political language, you have Lincoln's Gettysburg speech—the greatest classic of our tongue. Individuals must have a voice in government. And now, in our day, we are seeing the concept applied to industry.

When the United States Constitution was adopted, there was economic democracy in America. Ninety per cent of the free inhabitants of America owned the properties upon which they worked. A hundred years ago, the proportion was eighty per cent. Even after the Civil War, when machines were being used extensively, the typical shoemaking shop, flour mill, slaughter or packing house was a local enterprise, owned and managed by an individual, or group of individuals residing in the community. Today, corporations well-nigh control our lives. All our railroads are run by them, nine tenths of our mines and quarries, four fifths of all our manufacturing is done by them, and in place of ownership of one's tools, the average worker has become a mere hired hand with no voice in the control of the machine that he and his fathers created. A few of you may own stock in various corporations. Then you either send your

proxies in or you don't; your holdings are so minute in proportion to the total stock, you have absolutely no say in the enterprise in which you have invested your savings.

In the modern industrial scene, workers seize on the labor union as the only way they may organize to have some say in the machines that rule over them. In 1921, Chief Justice William Howard Taft said in the American Steel Foundries case:

> Union was essential to give laborers an opportuinty to deal on equality with their employer . . .

A writer in the official organ of the United States Chamber of Commerce says:

> It is not likely that labor organization will weaken in the years to come. Rather it will grow stronger. . . . Under those conditions is it not wise to work with that agency so that it may function as constructively as possible? (*Nation's Business*—"Industrial Peace Overseas," April, 1939.)

Labor organization is not crammed down the throats of men, but a direct expression of their belief in economic democracy: that they should be represented by delegates of their own choosing to bargain collectively with management, which, today, is always a collective agency. The law of the land does not recognize company unions as such agencies.

Some people say, if a worker is dissatisfied, let him go elsewhere. That, he could do in the nineteenth century, when there was a need for labor in excess of the supply, when men were always pushing westward to the frontiers—but the frontier is gone, and now, even with the war, we have millions of unemployed. The facts are that workers cannot go elsewhere—there is no elsewhere.

Many industrialists honestly believe that strikes are more prevalent with unions than without. On the contrary, the facts are the reverse. When unions become strong, there are no strikes. It is the weak union, seeking recognition, that all too frequently resorts to violence. The President's commission on industrial relations in Great Britain and Sweden reported, in 1938, the tendency to strike diminishes as the labor unions increase in numbers and strength, both because increasing bargaining power reduces the necessity for strikes and because responsible leadership tends to check impulsive action. Sometimes, of course, strikes are the only recourse workmen have.

There are four steps in industrial organization: the first one where there is open hostility between labor and management; then the signing of a collective agreement; third, bargaining about wages, hours, and conditions of work; and, finally, labor-management cooperation. You say you have never heard of a good union. I don't wonder in the least, because you don't hear of them—unions have worked for thirty years in peace and harmony, to the mutual advantage of both sides, and one never hears about them, unless one knows where to read, because peace and harmony are not news. Even Jesus was not news in His day!

Has anybody ever accused Harvard University of being communistic because its banner was crimson? Well, the *Harvard Business Review*, spring, 1940, has an arresting article, "The Fruits of Industrial Peace," and the fruits are large. Instance after instance is cited of the Steel Workers Organizing Committee working together with management, in several cases actually saving concerns from going bankrupt. The English economist M states that half the brain-power of the world li the working classes, and bemoans the fact that use is being made of this resource. When labor an agement cooperate, they begin to explore the poss of using this vast power.

I must mention one other reason why I am in in labor unions. Because I see that the roots of tional war are economic, and the result of rival in isms, I believe in labor unions as a way of helping vent such conflicts. Under capitalism, workers paid for what they produce. In 1939, far less pr a year for operations than 1940, the Winchester or Western Cartridge, made a profit averaging worker. Average wages, I am told, are between 50 cents an hour for production workers. Fifty c hour, forty hours a week—$20, or on piece work, e or $30 a week. How can men on such salaries buy or refrigerators, or automobiles, and support a f They can't. Similarly, if the same kind of cor obtain among radio and refrigerator workers, h they in turn buy Winchester rifles and shotgun answer is, they can't. Multiply these examples for industries, and the simple answer is, capitalism m pend on foreign markets to sell its surplus goods cannot be sold at home because capitalism fails its workers for what they produce. Competition f eign markets, however, means trade rivalries, con nationalisms, and imperialism, and imperialism war.

Enlightened industrialists understand these lems, but all too frequently industrial engineers ha been trained in international relations and the pr of distribution. According to the Wickenden R sponsored by the Society for the Promotion of En ing Education, in 1929 only 13 per cent of the curr of schools of engineering was concerned with technical subjects. Engineering students, unlike dates for law, medicine, the ministry, or educati direct from high school to technical school. Ther are highly trained in the arts of production, but meager introduction to the problems of distri consumption, and industrial relations. Hence they aware of the grave international implications o domestic wage policies.

Why do I, a Christian minister, become interes these things? Because I am convinced that the good will is stronger than hate, that love can ove evil, that labor and management can work out the ferences around the conference table in a dem way, loving mercy, and doing justly by all. The cu dictatorship in our world is not less democracy, but Speaking at Buffalo before the ministers' associat that city, Dr. James Myers, industrial secretary of th eral Council of Churches, said that, where human derstanding and bitterness exist, "it is the peculia of religion to bring out the true facts and, more that, to bring together representatives of these eco groups . . . to achieve brotherly understanding, an cover those common interests which will be fou underlie all the superficial prejudice, misunderstan and strife which divide us." Accordingly, because lieve in this, because I believe in democracy, bec believe in Christ, I shall seek to bring more dem not less, to New Haven. If this be treason, then the most of it.

Off to Australia, 1941

High Points of a Memorable Visit

LYNN HAROLD HOUGH

approach to Australia from the United States is c enough. Los Angeles Harbor (or the Golden ees the traveler set forth, and after little less than e one of our great liners would require for the m New York to Southampton, he finds himself exotic beauty of Honolulu. Another voyage,—harply south,—with the Southern Cross in the ky and the Equator crossed, and he is in Pago- he lovely hill-rimmed harbor of American Samoa. in and on over the sea, and he comes to port a of the Fiji Islands. The islanders with their heads of hair, their bare feet, and their costumes, ht for the tropics, tell him clearly enough that the Pacific, of which he has read all his life, at last has within reach of his eyes. If he is a Methodist, he is ed by the vast number of fellow Methodists he mong the natives. Again the ship moves through thern seas, and the traveler finds himself in the of Auckland, New Zealand. If friends take him op of Mount Eden, he looks down upon the har- d the city with a breath-taking sense of the beauty l. More days and nights across the Tasman Sea, long voyage is at an end in the magnificent har- Sydney with its great bridge and all about the of the million people who have made the town a n metropolis.

ydney, I met men who were to become an inti- art of my life during my weeks in Australia, and traveled north to Brisbane in Queensland, saw f the able men who are the leaders of Australian lism. In the Canberra Hotel at Brisbane there nore of them, and soon their faces began to be r and their characteristics to come within the reach 's mind. Professor A. E. Albiston, the retiring nt-general, has a patrician face, and a meticulous bane English when he speaks. You might think was an Oxford don. J. W. Burton, the general ry of the Overseas Mission, is highly trained and traveled. You soon understand that the world is mind and in his heart. The Conference presidents of New South Wales, Lewis of Victoria and Tas- Nicholson of South Australia, Rycroft of Queens- nd Hay of Western Australia—represent varieties in ament and experience and in gifts. Now you sense riginality, now fascinating missionary experience, ear and compelling gifts of speech, and now admin- e energy. You have an impression of strong per- ies knowing their own minds, devoted to God nderstanding their fellows and working at a pace of only stalwart men are capable. The new president- l, H. M. Wheller, whose remarkable work at Bris- n the very church where the General Conference nes is on everyone's lips, gives a deep tone of wor- the Conference as he presides, and moves about as ho apprehends wide-lying spiritual horizons. Dr. Benson is a princely preacher who has made his at Melbourne a throne. He has his great library finger tips, and maintains the closest contact with roblems of practical life. My particular host was H. G. Secomb, the convener of the committee that administers the Fred. J. Cato Lectureship. His friendly understanding, and his constantly careful and completely adequate supervision of a schedule that involved the visiting lecturer in thirty addresses in four states, gave one a sense of those administrative gifts which it is clear he reveals in all his work.

The Methodist Church in Australia has 1,194 ministers, 180 missionaries, and 10,398 local preachers. It has 3,725 Sunday schools with 179,959 scholars. The church has 190,949 members, with 12,484 probationers and 96,624 junior members.

The General Conference was characterized by deep spirituality, alert intelligence, and frank discussion. Laymen took their place with vigor and energy, and if space allowed, I might make a list of laymen powerful in public life as well as in the life of the church.

The Cato Lecture is made possible by the generosity of a highly honored layman, Fred. J. Cato, to whom many great causes are indebted. The lecture is given every third year at the General Conference, and the lecturer always comes from outside Australia. The previous lecturers have been Dr. W. R. Maltby and Dr. J. A. Findlay, well-known British leaders. The Cato Lecture is published in book form. My own theme was "Adventures in Understanding." The book that has been published in Australia bears the chapter heads: "You cannot understand nature without man," "You cannot understand man without God," "You cannot understand God without Christ," "You cannot understand Christ without the cross," "You cannot understand the cross without the throne of judgment," "You cannot understand Christianity without seeing man, controlling nature and worshiping and obeying the God who comes to him in Jesus Christ as love on the cross and judgment on the throne."

My speaking engagements carried me to the capital cities of four states. I traveled by air over two thousand miles on the comfortable airways one finds in Australia. In Melbourne and also in Adelaide there was a civic reception given by the lord mayor. It was a pleasure to meet personally Rt. Hon. Robert Gordon Menzies, K. C., the Prime Minister, whose powerful personality made itself felt at once. The great congregations in the Australian churches were a constant inspiration. And the cordiality of the people everywhere was something always to be remembered.

One soon became accustomed to new and fascinating forms of flora and fauna. I am the proud possessor of a snapshot in which I am holding an affectionate little koala (a live Teddy-bear), and another in which I am holding that stout-beaked bird whose sarcastic laugh is famous all over Australia.

In proportion to the whole population of Australia,—something like eight million people,—too many live in the cities. Australia's great problem is filling up the land. Manufacturing is developing by leaps and bounds. In a bustling and energetic Australian city, one feels anything rather than a sense of lonely distance from throb-

(Continued on page 766)

Zions Herald

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Unsolicited manuscripts will not be paid for.

The Early Church and Modern Man

Those who have enjoyed previous acquaintance with the books of Dr. Ernest F. Scott—such studies as he has made of the Fourth Gospel and the Letter to the Hebrews—will be eager to read his latest offering, "The Nature of the Early Church."* This well-known teacher of New Testament literature in Union Theological Seminary writes on this theme because he feels it to be pertinent to our time. In perilous days people look wistfully to the church. Just what does this Christian institution signify? The answer to such a question, Dr. Scott believes, is to be found, not in any survey of modern religious life, but in a close study of the primitive church. For the primitive church, he affirms, was no "tiny rill which was expanded . . . until it grew into a mighty river." Instead, "the church was most fully itself at the very outset."

With this thesis in mind, Professor Scott discusses the importance of the first-century Ecclesia; its relation to the message of Jesus; its worship, organization, and teaching; the contribution that Paul made to its life; its ethical task; and its connections with the state. He stresses his conviction that the church is a unique creation, unlike any other organization on earth. Even if Jesus did not form it with the definite touch of a modern executive, yet it grew directly out of His teachings. Furthermore, though it has constantly altered its form in response to a changing environment through the centuries, yet it has remained faithful to the essence of its Founder's motives and spirit. Dr. Scott stresses repeatedly his belief that obedience to Jesus is not slavish imitation of first-century f but a fresh embodiment of His ideals under limiting conditions as the immediate world im

To persons troubled today by the threat to d racy, the chapter on "The Church and the State appear highly satisfactory and helpful. The v throughout is written in a mellow vein. Fine di ination, a lucid style, and apt illustrations are a characteristic of Dr. Scott's work. "The Nature Early Church" is one of the choices for the sum the Religious Book Club.

*THE NATURE OF THE EARLY CHURCH. By Ernest F. Scott, D. D. Charles Scribner's Sons: New York. Price, $2.

Ebb Tide

Great danger confronting the country just r that it should "go Fascist" in order to combat Fa In the field of industry, with legitimate de from the Government that there shall be no in ence with defense work, and the call to "spee production, there is a temptation on the p employers to "crack down" upon the employee of employees to resist by strikes the exploitation workers. Thus the stage is set for a bad situat

We live just now in a time of reaction, no standing all the praise of democracy and the to preserve it. Civil liberties are in peril, and freedoms are in danger. In war time, of cour must forego some privileges and suspend some in the interest of the nation's welfare and our but it would be tragic if we should wake up day to find ourselves under a near-totalitarian r

It is ebb tide just now for social reform, partic as it involves drastic reconstruction of our eco and industrial system. These are days when me women who have caught the vision of h brotherhood have a high obligation to follo gleam through the dark and to hold fast to th the sound principles of Christ's gospel.

We invite our readers, therefore, not only to the Labor Sunday Message, which appears on 758 of this issue of the HERALD, but to study it, meditate upon its call for "all groups" to "wo gether for a better ordering of society upheld by ion on the one hand, and by the productive la hand and brain on the other."

Gifts for "Orphaned" Missions

"The Christian churches in all parts of the w says Dr. A. L. Warnshuis of New York, secret the International Missionary Council, "have s neously made sacrificial gifts that they might sh burdens of those in distress because of the Europe, and particularly that help might be g 'younger churches' so that their lights might 'blacked out' and that the missionary front the church might be maintained." In his rep the first half of 1941, Dr. Warnshuis shows th ing that period the Protestant churches gave of $658,250.87 to sustain the "orphaned" m temporarily separated from their parent chur Europe. Since September, 1939, a total of $ 918.96 has been given for this purpose. No however, Dr. Warnshuis points out, can sh

e amount of aid given by British, Dutch, Swedish, nerican missions that have detached some of issionary staff to give assistance to neighboring s deprived of their staff because of internment es.

ar as information has been received," says Dr. uis, "the aim has been to show what has ven for 'orphaned' missions by the Christian s of the Protestant communions all over the regardless of the channel through which the has been distributed. By compiling this in- on, the total funds have been administered as , and duplication in the giving of aid has been to a minimum while the special interests of have been observed. The figures are as com- s they could be made, but doubtless some ns exist due solely to the fact that information yet been received."

"orphaned" missions are one of the causes the Methodist Committee for Overseas Relief. mmittee is credited in the report made by Dr. uis with having contributed $26,807.50 in the nths' period. Another contribution of special is a gift of $100 made to the "Orphaned" s Fund by the Japanese Christian Fellowship tion to the United States on the eve of its re for home.

hundred and sixty-eight missions are now to be cut off from their regular support. One d and seventeen missions called for help last In the light of information which is now avail- Dr. Warnshuis states, "it seems certain that 00 will be needed from North America to in the 'orphaned' missions for another year."

ters Aroused Against Gambling

e result of a strong letter sent to the court by ntatives of the Columbus Ministerial Associa- udge Cecil B. Randall called a special session grand jury in the Common Pleas Court on , with specific instructions to make a thorough gation of gambling in its many forms said to tent in the county and city. In three weeks' he jury heard 163 witnesses and with the re- f indictments against 77 persons involved in ng numbers' houses, purveying slot machines, erating bookie houses, made a fifteen-page re- iticizing law enforcement policies of the city sheriff, Municipal and Common Pleas courts. policies, said the report, amount to virtual con- e for the continuation of gambling institutions ly affecting hundreds of persons daily. The jury joined with a recent grand jury of Cuya- County (Cleveland) in asking the next General bly for far more stringent legislation relative bling operators than Ohio laws, enacted many ago, now provide. Under these laws such s are but misdemeanors, with comparatively penalties.

ral Methodists were actively identified with vestigation of gambling in the city of Columbus. M. Coulter, pastor of North Broadway Church, heads the Ministerial Association. Judge Randall is a prominent member of Glenwood Church. Charles A. Jones and J. B. Twigg, summoned by the judge to sit as special members on the jury, are affiliated with North Broadway and Broad Street churches, respectively. Mr. Jones also has an active interest in wider denominational affairs through his membership in the Commission on World Service and Finance.

Methodists have always been in the forefront in the fight against such social evils as gambling and intemperance, and let us hope they always will be. The example of the Columbus ministers should encourage the clergymen of other cities where gambling is rampant to make effective protest in a way to do the most good.

Our Cover Picture

Once more we are indebted to the Bangor and Aroostook Railroad Co. for the half-tone that adorns the front cover of the Herald. We use the word "adorn" advisedly, for these views of northern Maine that we have been publishing from time to time this summer are almost breath-taking in the beauty and grandeur that they spread before the mind's eye. The favorable comment on these covers that has reached our ears would, we have no doubt, be echoed and re-echoed by many other readers of the Herald, could their thoughts be made vocal.

Straightforward Sermon

When a campaign opened some weeks ago to organize the Winchester Arms Company in New Haven, Conn., an anti-labor industry in an open-shop town, Rev. J. George Butler, pastor of Summerfield Methodist Church, New Haven, made an investigation of the company's history, and its immense war-time profits, and concluded that underpaid workers, many of whom were in his church, should begin to enjoy industrial democracy. That his position might be perfectly clear to his parishioners, to the management of the company, and to the citizens of New Haven, Mr. Butler preached the sermon "The Church and Collective Bargaining," the major portion of which, very fittingly, forms the leading article in this Labor Day issue of Zions Herald. We hope it will be read by many persons, and in each case with an open and unprejudiced mind. Whether or not one agrees with Mr. Butler, one must admire his straightforward statement of what he believes to be the position of the church on the subject of collective bargaining.

During his five-year pastorate at Summerfield Church, Mr. Butler has actively espoused the cause of labor and of the cooperative movement, and at the same time has built up the educational, missionary, and financial strength of his church. Nationally known leaders like Bishop Francis J. McConnell, Muriel Lester, S. Ralph Harlow, Oswald Garrison Villard, and Norman Thomas have honored Summerfield Church by speaking at its open forums. Mr. Butler is a graduate of Haverford College, and holds the bachelor of divinity and master of arts degrees from Yale University.

THE MATHEMATICAL GOD

Two and two make four. In this changing world there are very few unchanging things. But two and two still make four. Two and two made four when our cave-man ancestor before the dawn of civilization crudely cut two marks on a stone slab one day and two more such marks the next and concluded in his dumb, rough, rule-of-thumb way that he had captured in the forty-eight hours four wild horses. Two and two made four in the days of Tut-ankh-Amen, and of Confucius, and of Socrates, and of Julius Cæsar, and of Oliver Cromwell, and of George Washington, and of Abraham Lincoln. Two and two always have and always will make four. We salute mathematics, the exact science, the always dependable science, the science of pure intelligence.

Of all the arguments for the existence of God, there is none better than the one based upon the orderliness of the universe. It is shot through and through with the principles of mathematics. The science of numbers dominates everything that the world's Creator has done and is doing. "The heavens," says a noted philosopher, "are crystallized mathematics." "All the laws of force are numerical," he continues. "The interchange of energy and chemical combination are equally so. Crystals are solid geometry. Many organic products show similar mathematical laws. Indeed, the claim is often made that science never reaches its final form until it becomes mathematical."

If only men could learn to count and to understand the significance of their counting, the last atheist would soon perish from the earth. Numbers! They reveal the Intelligence back of the world. They show us God. Arithmetic is a primer of religion; algebra is a guidebook to divine understanding; geometry is a textbook of God in expression; physics is the Almighty's law book of creation; and astronomy is a Bible of religio-scientific knowledge. We earnestly recommend these volumes. Let the unbeliever, if he is an earnest searcher for the truth, begin with the multiplication table and follow the science of numbers up into the rare atmosphere of differential and integral calculus. He will surely come through his studies with the cry "The heavens declare the glory of God; and the firmament showeth his handiwork."

Who is at work in the world? Who is guiding the stars in their courses with such exactitude and such scrupulous orderliness? Jupiter's oppositions to the sun occur once in every 399 days. He never fails to be on time. Mercury, observed by a Chinese astronomer 118 years before the birth of Christ, has a period of revolution just three quarters of an hour less than eighty-eight days in duration, and comes into conjunction with the earth once in 116 days. Mercury's orbit is so inclined to that of the earth that his t across the sun are relatively rare, but on the a they number thirteen every hundred years, an always occur in either May or November. He the dates calculated beforehand for recent tr November 6, 1914; May 7, 1924; November 8 and May 10, 1937.

In 1610 Galileo, looking through his telesco served the phases of Venus and thus discovere upsetting the old Ptolemaic system. The most transits of Venus occurred in December, 187 December, 1882. The next pair of transits will June, 2004, and June, 2012. The prediction m depended upon, for the heavenly bodies are hands of the mathematical God.

Mars, when on the opposite side of the sun fr is 234,000,000 miles away. This planet has two n Deimos and Phobos. The first of these re around Mars at a distance of 15,000 miles in 30 and 10 minutes, while the second, 6000 miles completes its round in 7 hours and 39 minutes.

Many are the stories of predictions of eclip the sun and of the moon and the effects on untu minds when the predictions were fulfilled exact time. Says Garrett P. Serviss: "Since eclipse phenomena that can be predicted with almost lute exactitude centuries in advance, it is easy, our knowledge of the moon's motion, to trac course backward as well as forward, and thus ec occurring thousands of years ago, and recorde the uncritical analysts of those times, have en modern astronomers to fix disputed dates in hi Herodotus records the fact that a battle betwee Medes and Lydians was interrupted by an eclip the sun. Calculation shows that this eclipse have occurred on May 28 in the year 585 B.C."

The star Betelguese has a diameter of 200,00 miles. Through the telescope at Mount Wilson, læ have been identified which are said to be 300 000 light-years away from our earth. The star Gr bridge moves with a velocity of more than 200 a second and yet annually shifts its place in th only in a slight degree. Some 4400 stars are visib the naked eye; probably upward of a millio accurately known to astronomers. Within the r of observable space, there are probably 30,000,00 axies, each a stellar system like the Milky Wa which alone there are uncounted millions of sta

It is this vast universe with its breath-ta motion which is guided in all its multitudi changes and movements by the orderly hand o mathematical God. "I believe in God the Fa Almighty, Maker of heaven and earth."

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

eve in . . . the communion of saints.

inking about this phrase of the Creed, let us first he New Testament meaning of the word "saint." r has there the meaning which later usage has t of specially sanctified persons, eminent for their nd exceptional service to God and man. This g has been developed by the Roman Church to nt at which new "saints" are created by the formal of the papacy, so that the word is a kind of religle which marks its holder as a member of the n peerage. But in the New Testament the word nothing more or less than a person who has heard eyed the call of Christ and has been born again e new life of membership in the Body of which is the Head. Thus he is a saint, one who is holy of a relation to God and His service.

nd, let us ask what is meant by the communion of nts. Sainthood, we have seen, is a matter of a vital nce. The communion of the saints, then, is a fel- in a great experience. No closer bond is possible. w the people of England are feeling a unity that ver knew before, in which every Englishman sees ntrymen as members with himself in a fellowship ificial devotion to the liberties of England. They nd together by a common experience of devotion land as dearer than life itself, infinitely more valu- he Christian fellowship burst into full life at ost when those in the upper room came into an d experience of the rich meaning of their rela- Christ and realized that this new experience was by all others in the group.

d, let us consider the meaning of this fellowship church. It is its very life-blood. Without it the is lifeless, mere form and machinery. With it the is the manifestation of a great spiritual reality, tural and inevitable outcome of a vital faith which on full expression and cannot be denied. Just as a is nothing apart from a deep sense of a common e alive in the hearts of its people, so the church is g apart from the fellowship of its members one nother, the communion of the saints.

the communion of the saints is not confined to urch on earth. From the days of the New Testaand on down the ages, the fellowship is one. As en who make up a regiment at any given time its tradition of courageous action, a tradition that e centuries old, so every Christian inherits the far r tradition of the church and enters into the fel- p of all the good soldiers of the Lord Jesus Christ. fellowship means real catholicity, the true univerof the church. To think of the catholic church as uted by a common obedience to one supreme , or by some common method of government, or y a common creed, is to overlook the underlying of the living spirit. The communion of the saints ared experience of the love of God, and that love is catholic, going out to all mankind. "God so loved *the world,* that he gave his only begotten son, that *whosoever* believeth on him should not perish, but have eternal life." This is a truly catholic text—it takes in all mankind, and they of the communion of saints cannot draw lines where God draws none. Furthermore, the things that divide men look insignificant to those who glory in the grace of God as the only thing that counts. Those who share in that supreme gift are on a footing of divinely ordained equality. "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." The church that treats as outsiders those who do not follow its ritual or bow to its government or accept its interpretation of Scripture even though their lives bear witness to the work of the Spirit is not the home of the communion of the saints.

Fourth, what does the church mean to the members of the fellowship? It means a supreme opportunity for the mutual service in which the fellowship is expressed and by which it is nourished. Every experience calls for action, and every real human unity is a unity in and for action. Any experience that is denied expression languishes, and any fellowship that does not lead to endeavor in the service of the common cause dies. The church is the organized life of the fellowship, and belief in the communion of saints is empty apart from a sharing in the work that the church is doing.

Fifth, what is the meaning of the communion of saints for their relation to the world outside the church? If the fellowship is founded on an experience of the love of God, then the saints must feel a loving responsibility for those who are still without a realization of that love as it is manifested in Christ. There is a stanza of one of Charles Wesley's hymns which well expresses the attitude to the world of those who know the communion of the saints in Christ.

> O that the world might taste and see
> The riches of His grace!
> The arms of love that compass me
> Would all mankind embrace.

In the hearts of all true members of the fellowship of the saints, there is a great sense of mission born of the constraining love of Christ, who, seeing the multitudes, had compassion on them, beholding in them at once a great need and a great possibility. For if they were pitiable, like lost sheep, they were also God's rich harvest, ready for the reapers.

A vital belief in the communion of saints is very close to the heart of Christian experience. Never was it more needed than at this moment when the church faces a challenge that can only be answered by a sacrificial devotion shared in by all its members. As the Prime Minister has said of England, so may it be said of the church, this hour of peril may be her grandest hour. But that will not be unless the fellowship of the saints becomes a living reality.

SECURITY FOR ALL IN A UNITED WORLD

ROBERT GRANT ANDERSON

God made this world for all His children to live in as brothers and sisters. The Creator and Owner of the world granted the right of dominion to men and to the children of men who had been made in the image of God. Some men have set themselves against other men in a competition for power and dominion. This has resulted in the mass murder of war. Competing cultures, creeds, economic systems, political philosophies, and race complexes have caused wars and ever more wars. We are forced to the conclusion that peace is possible in a cooperating world society in which there is expressed a willingness to share the God-given right of dominion with all men on the basis of equality and justice.

There are four fundamental assumptions which must have recognition by the prophets and statesmen who shall strive for leadership in our nation and in our world in our time.

FIRST ASSUMPTION: There will come a wave of the future which will carry our nation and many others toward a World Union, organically conceived and intelligently and democratically accepted by the peoples of an increasing number of nations and empires. In this World Union there will be a legislative body of representatives who will have the power to enact international laws. That legislative body will be the successor to the League of Nations. There will be a judicial department which will be the highest court this side of heaven; this court will be the successor to the World Court and will pass judgment upon World Union legislation. There will be an executive department which will be headed by a president or cabinet of supreme executives whose responsibility will be to execute World Union laws for the happiness and well-being of all peoples. Under this department will be a world police force which will make unnecessary the present competing armies and navies of a hundred separate and competing nations. World peace is a desirable and worth-while goal to be attained only by the acceptance of this democratic expression of the highest good for the greatest number in a realizable world union.

SECOND ASSUMPTION: Our nation will point the way to abundant life for all peoples by a more adequate provision for all the children and youths of all our states to have equal opportunities for an education leading to a better trained and educated citizenship. We cannot compel growth and culture, but we can do more to prepare the seed-bed from which a world culture can spring. The Negro child and the white child, the migrant child and the child of the good home, the child of Missouri and the child of Maine, all shall have a better opportunity for an education, for a good home, for nourishing food, for needed medical care, and all other advantages enjoyed by too few. Uniform national laws are needed for child welfare—laws that will decrease child labor, eliminate slum conditions, and support better schools.

THIRD ASSUMPTION: An opportunity for productive and useful employment must be provided for every able-bodied citizen between the ages of twenty and sixty years. This may be considered employment insurance on a national scale. A job must be provided for every man and the dignity of labor restored. Hours and days of labor will be determined by the need for consumer goods. The right of free and individual enterprise shall not be denied, but shall be limited in the direction of social justice and the common good. Collective ownership will conti expand along the lines of institutions for general such as schools, roads, transportation, public (light, water, and fuel), community centers, and h National wealth which is collectively accumulate be mutually shared and enjoyed by all our citizens.

FOURTH ASSUMPTION: All our senior citizens abo years of age who voluntarily retire shall receive fr government a regular monthly allowance adeq provide food, shelter, clothing, and every me health and happiness during the remainder of li allowance can be provided by a commission c from excessive incomes and profits of individu corporations. A two-per-cent commission on all i in excess of $3000 a year last year would have p an allowance of fifty dollars a month for each of million senior citizens in our nation. This method of dealing with pensions and old-age as which will lift it out of the red tape and local abu cursing our country, comes as a political and e imperative.

The social wealth produced during the forty pr years will thus become a national asset to make collective security for life after sixty. The million possessed in our land of plenty will receive an allowance when they receive justice. No family fied in dispossessing a part of the children; no r justified in dispossessing a part of its citizens. Al share and share alike in the accumulated estate.

All of life for every living person should be ma secure in the United States and in a united National and international legislation providing general welfare of all peoples certainly deserves a as we ride the wave of the future.

Off to Australia, 1941

(Continued from page 761)

bing life. The people of Australia made a great r the last war, and they are making a great record

At Canberra, the national capital, I was the hou of Sir George Knowles, the solicitor general of A who has been in the thick of important matter Commonwealth for many a year. His ripe, ric made a contribution to my understanding of t dominion for which I am most grateful. I saw so of the life of the beautiful capital city. It was pla an American, and the general design is not w suggestion of Washington, D. C. At Canberra, as of the cities I visited, there were hours of con with masterful men whose talk was a delight. laide I was the guest of Samuel Forsyth, whose le in a great mission is an important element in the life of the city. In Adelaide the memory of Dr Howard, who spent his last years in Fifth Avenue terian Church in New York, is a thing to conju I spoke twice in his church, as also in the co ing church of Dr. Irving Benson in Melbou Melbourne, too, I was the guest of Mrs. Cato, w ered a group one was glad to meet, for a lunch stands out among my Australian experiences. M who has survived her husband, maintains a keen in life in spite of her advancing years. She has a larly quick and resilient mind. As one travele Dr. Frederick W. Norwood, who went from Au the City Temple in London, was a subject of p erence, and one met friends of Harry Holme

Alliance for International Friendship through the es in every city.

e end of the month, weary but very happy, I spent days in Australia at the home of P. N. Slade of , who took time from his heavy responsibilities personal guide as well as a gracious host.

l the cities that I visited, I sensed the feeling of nsion of danger coming to Australia from the Everywhere the eager friendship of Australia for ited States of America was evident. Soldiers and were all about. In the homes one visited, one upon photographs of attractive lads off for mili- rvice. The loyalty of Australia to the British and the cause of civilized freedom is a thing that om men's eyes and is deep in their speech. They strain of the great war. But they have no room . They have room only for courage and hope.

n the ship pulled out of Sydney Harbor for the p home, I felt as if I had left something of myself ralia. And when at long last the ship entered Los s Harbor, I seemed to hold a book of memory, to one man at least, was priceless.

★ VERYDAY LIVING by JOSEPH FORT NEWTON

United Church

ondon not long ago there was a remarkable relig- rvice. All kinds of churches joined together in ssion to the church, as an outward witness of an pirit.

procession assembled at an Anglican church. It l by ministers of many churches in their robes, choirs, headed by two crucifixes and by a Salva- my band.

service was held in a Methodist church and was ed by ministers of every communion, including s. The address was given by an Anglican, or of England man.

church was so crowded that an overflow meeting be arranged in a near-by hall. It was so deeply , so electrifying, that all expressed the hope for uch gatherings.

why did it take a war to do it? Why did they wait ost of their churches were destroyed—bombed to ruins—before they were anxious, or even able, hip together?

ng and after the first World War I saw meetings milar sort. But, alas! the late Bishop Gore said ght to be held in "a spiritual no-man's land"—that o church!

phrase has stuck in my mind for twenty years, as ol of the hard and hopeless stupidity of the relig- nd. Is Christianity a reality, or is it a mere figment y?

is a reality, there is no such thing as a "no-man's etween its followers—the very idea is a blasphemy. credible that mole-hill divergences should be made ountains!

ovement toward a united church is like a convoy es its pace from the slowest sect. No wonder it is so often torpedoed and sunk, or slows down to a dead and futile end!

Today, in desperation and despair, the world asks the church: Canst thou lead us to God or not? But if the church is so tangled up in its own technicalities, unable to order its own life—it fails.

LABOR DAY, 1941

Ruth Taylor

It is in a spirit of solemnity that organized labor celebrates Labor Day this year.

All over the world, labor has gone down to defeat. The totalitarian conquerors, immediately after seizing control, emasculated the trade unions and then wiped them out. And in each of the countries they have laid waste, they have promptly relegated labor to a slave status.

Only in England is labor free—and there it is showing what free men can and will do in defense of freedom. Organized labor has a right to thrill with pride at the magnificent stand of British labor, sticking to its job in the face of constant bombing, not only of the factories and mills in which they work, but, where it strikes more deeply, of their homes and families—sticking to their jobs in spite of hunger and privations—sticking to their jobs cheerfully and without a thought of surrender.

American labor faces Labor Day, 1941, with gratitude and determination. Gratitude that they live in a land where Labor Day may still be celebrated, where honor is still paid to those who toil, where all are laborers wherever and however they serve. Gratitude that they live in a democracy where the government is of the people, by the people, and for the people, where there is no height to which they or their children may not climb, where they are secure in their right of freedom of action, of speech, of press, and of worship according to their conscience. Not in the pharisaical attitude, "Father, I thank thee that I am not as other men," but rather, humbly, in the spirit of John Wesley's "There, but for the grace of God, goeth John Wesley," does American labor face this Labor Day.

With that gratitude is coupled determination. Determination to accomplish its task of rearming this nation, making it so strong that its very strength will be its protection. Determination to demonstrate that free men convinced of the right can carry out more thoroughly and more speedily the gigantic defense program than can regimented slaves working as a machine under the pitiless lash of the bloodthirsty dictators of Europe. Determination to give willingly the last full measure needed to put across the task to which the government of the people's choice has committed itself—of aid to its fellow democracy and its fellow workers overseas.

So on this Labor Day, 1941, organized labor, placing its trust in the omniscient aid of Divine Providence, dedicates itself anew to the struggle just ahead, that government of the people, by the people, and for the people shall not perish from the earth.

——In 1900, the life span of the average American was 50 years. In 1920, this life span had increased to 57 years. In 1930, it had increased to 59.2 years. Now it is announced that the average American life has a span of 62.5 years. The average span for a woman is 64.5, as against 60.6 for men. All this, of course, is due to the tremendous strides that have been made in medical science and surgery.—*The Watchman-Examiner.*

This METHODISM of Ours

Whence and Whither

by RAYMOND H. HUSE

For Preachers—Mostly

In a very illuminating article in one of our magazines a few years ago, Dorothy Canfield Fisher told of a conversation she had with a typical American girl. They were discussing the always interesting question of personal popularity. The gifted American author called attention to the fact that we have different tastes and different characteristics. Therefore we cannot all like each other or be liked by everybody—and nobody is necessarily to blame for the situation. It was a new and startling thought to the young girl. She supposed she could make everybody like her and that, if she was not universally popular, either she was responsible or the other people concerned were.

We ministers need to learn the same lesson. We must get over the shock of surprise that comes when we discover that all the folks do not like us. Moreover, since people who live and work together develop certain group likes and dislikes, the average minister sooner or later finds a church where he is not the first choice of the majority of the people.

Sometimes when a minister faces this particular experience he feels lonely and wistfully wishes he belonged to the ranks of the universally desired. He would be surprised if he knew how thin those ranks are! There have been even some bishops—whether in the body or out of the body I refuse to tell—who, if the election to the episcopacy had not come just when it did, would have become a cabinet problem.

I repeat it for emphasis' sake—nearly every pastor, sometime in the course of the years, faces the fact that he is not eagerly wanted!

Sometimes he meets it when he is young partly because he is young, and that may be good; for youth can bear things and once in a while learn things.

Sometimes he meets it when he is old and partly because he is old, and that is no fun! Happy is he if then he hears an inner voice saying, "My grace is sufficient for thee. My strength is made perfect in weakness."

I am not sure that the few—very few—who escape this experience I am describing are to be congratulated. It may be they have missed something out of life that would make them stronger.

> "O Cross that liftest up my head,
> I dare not ask to fly from Thee."

A little girl, because she was naughty and her mother thought she needed it, was given a maternal spanking. She repented heartily of her sin—a bit too late!—but dreaded going out with the children at play lest she might receive scorn or ridicule; for "the gang" knew what had happened. She came in jubilant. They had received her with open arms. She reported, "They said that now I was like them. I had got what they got." She had entered into the fellowship of the spanked.

I doubt if a man can make a good bishop, a good district superintendent, or a good pastor unless sometime or other he has entered into the fellowship of the s "From henceforth," he can say, "let no man me: for I bear in my body the marks of the Lord You will remember there were some people who Him no beauty that they should desire Him.

I trust no preacher who reads this page will ma I have said an excuse for not facing prayerfully a fully the defects of his own ministry. If the people like him, it *may* not be merely because of a di of taste and type. There is a Pauline exhortation contains the words "walk worthy . . . unto all ing."

Charles Haddon Spurgeon one time said to a of his church, "Brother, you pray too long, and are offended because I tell you so, you are a goos

Sometimes district superintendents are urged t frank as that with their preachers—and sometim ought to be, but usually not. For usually the faul so definite and concrete as the case just mentione more apt to be a personality that does not click places with some people.

So, while, if there is a definite, concrete fault hindering a man's ministry, he ought to be tol lovingly and frankly by his district superintendent wife (the pastor's wife), as far as most of the per defects are concerned it is good advice usually to mind it." Give yourself with unselfish and holy a to your ministry and leave the rest with God.

I saw the profile of my face in one of these c store mirrors the other day and resolved never at it again. I cannot change it, so why torment worrying about it? Some people seem to like spite of it.

It is interesting, too, to see that what some fo churches do not like in a minister, others apprecia much. As Dorothy Canfield suggests, this is a n result of our differences in tastes and characteristi

I know a minister into whose sermons, without e his part, there nearly always steals a whimsical s humor. One pious woman said she thought it was ful." It shocked her sense of reverence. A tired b man in the same congregation told how it ligh skies and gave him new courage and a new zest

He cannot please them both, so what shou preacher do? Answer: Prepare carefully, pray si endeavor so far as possible to give the message gives it to him, and then, as Henry Ward Beech "let nature caper."

I was riding with a fine Christian pastor today were talking about "mice and men." He told m place where he had once been pastor where there division over his continuing. He said, "I migh stayed and split the church, but the interest of th dom of God is much bigger and more importan now some who were opposed to me are my best fr I praise his manhood and commend his example.

Old and New

Judd sold the old house to a young couple that st moved up from Boston. The newly-weds got in. In the first place, Silas was as honest as they nd, in the second place, he and Martha didn't need h room any more. She put it this way: "We've our chicks, the young birds have flown, and the empty again." Besides, Silas, Jr., had built a fine ttage for his father and mother down in the vil-

it the old place the newly-weds were now pretty ttled. Martha had left a good many things for the bride, and Silas had given them a lot of old furni- e didn't want to move. "Dispose of it when you y better," he said.

ous to see how the youngsters were getting on, rolled up one Saturday afternoon and found them an old chest of drawers out into the woodshed. e you takin' it?" he asked.

we just bought a nice new dressing-table, so I his goes to Simon's Junk Shop," came the answer. w much did you pay for the dresser?"

enty dollars cash," came the proud reply.

scratched his head. "This old chest is a mite worn, I think twice before I'd sell it to the junk shop. t some first-class workmanship in it. It's stood up the abuses of three generations. Why, do you some fancy furniture dealer once offered me a ed dollars for it."

antique!" cried the bride. "Why, Uncle Silas, you have told us!"

wrinkled his brow, "But it's old," he said.

en so," she insisted, "every house needs some old , and the best is more valuable, the older it gets."

just grinned.

rove all things; hold fast that which good. (1 Thessalonians 5:21.)

By Heart

me take you down to a bush meeting," Mr. Den- ggested Sunday afternoon. On the way home from we had seen several car-loads of Negroes headed the woods back of the Denton farm. Never having been to a real bush meeting, I was anxious to go.

On the way, Mr. Denton explained: "Most of the Negroes present will be earnest, sincere, God-fearing people who come to worship the Lord and plead for mercy in the judgment day. They don't forget that the time to give up sin and start living the good life is right here and now. The women figure that when liquor and gambling lay hold of their men, the devil himself has his hand on them."

Driving as far into the woods as the branches that overhung the wagon lane would permit, we parked among the trees and walked to the edge of a small clearing. "Are white folks welcome?" I inquired. "Yes, indeed, especially when the offerings are taken."

Tree stumps, some of them bridged by planks to form settees, were the principal seats. A few elderly women had brought folding chairs. The small platform boasted a real pulpit, probably borrowed for the occasion from a church.

Four leaders shared the rostrum, each seeming to lead a different activity, but without interfering with the others at all. Prayers, pleading, Scripture quoting, and subdued singing were ascending to God from the assembled crowd with more reverent disorganization than I have ever witnessed before or since. Suddenly from a clump of underbrush that sheltered a dozen young men came the strains of "Standin' in the Need o' Prayer." Everybody joined in. The leaders at the pulpit became soloists or quartet as the occasion demanded, and the enthusiasm surged up toward frenzy.

One of the leaders started to preach. The crowd cried "Amen" to his precepts. Sinners were converted. Many were on their knees. The spirituals continued, many to impromptu words. It was profound.

When we left, I asked Mr. Denton how they knew the responses to the impromptu words of the songs. Were they ever taught?

"No," he answered, "I guess it's something God put in the Negro's heart."

I will put my law in their inward parts, and write it in their hearts; . . . and they shall teach no more every man his neighbor, and every man his brother, . . . for they shall all know me. (Jeremiah 31:33, 34.)

Rev. Carl H. Raupach, retired member of the New England Conference, has occupied his former pulpit at Ipswich several times this summer, and will conduct morning and evening services on August 31, thus releasing the pastor, Rev. D. A. Thurston, for leadership as dean of the Christian Service Institute at Asbury Grove. Mr. Raupach, through unusual activities in the out-of-doors, has improved greatly in his general health since settling at Ipswich.

Mary White (Clay) Small, who died on Friday morning of last week, August 22, at her home, 35 Marsh Street, Lowell, was the widow of Rev. Edward E. Small of the New England Conference. Mrs. Small was born in Malden in 1863, the daughter of Edward C. and Isabel Perry Clay. She was married to Mr. Small in 1889. Her husband died three years ago. Surviving her are three daughters, Esther L. Small of Salem, Anna H. (Small) McCann of Brockton, and Minnie C. Small of Lowell, and one grandson, James Henry McCann. Funeral services were held Sunday afternoon from the Methodist Church, Graniteville, of which Mr. Small was pastor at the time of his death. Cremation followed at Mount Auburn Cemetery, Cambridge. Interment was in Forest Dale Cemetery, Malden, on Monday afternoon.

The residence of Rev. Leonard C. Harris, district superintendent of Providence District, will be 69 Ogden Street, Providence, R. I., after September 1.

Dr. Robert T. Henry, Methodist missionary whose home is in Nashville, Tenn., is returning to China, after a year's furlough, to assume his new duties as field organizer of relief work administered through all Protestant missions in China. He will embark on the S. S. "Matsonia" from Los Angeles, Cal., August 28, for Honolulu, where he will take the "China Clipper." Scheduled to reach Hongkong on September 9, he plans to proceed immediately to Shanghai, where he will establish his headquarters for all the Church Committee relief work. Dr. Henry is an experienced China relief worker, having spent twenty years directing the Methodist Mission center at Soochow. In 1937 he assisted Dr. John Earl Baker, now director general of the Burma Road, in organizing camps for more than 250,000 refugees who streamed into Shanghai at the outbreak of the Sino-Japanese war.

Rev. and Mrs. John Wriston of Ayres Street, North Brookfield, will celebrate their golden wedding anniversary on Tuesday, September 9. Invitations have been issued for an "At Home" that day at four-thirty o'clock in the afternoon. Mr. and Mrs. Wriston have five children, all married, and ten grandchildren and two great-grandchildren. Their eldest son is a lieutenant colonel in the Aviation Corps, at present stationed at Lowry Field, Denver, Col. Mr. Wriston retired from the active ministry in 1935.

Sophronia (Phinney) Butters, widow of Rev. George S. Butters, died on Friday of last week, August 22, at the nursing home in Newton where she had lived for a number of years. She was in her eighty-third year. Although crippled with rheumatism and arthritis, she remained always cheerful, her radiant spirit enabling her to rise above her physical infirmities. In Newton, where she had been a beloved pastor's wife, she was held in affectionate regard, and in her years of invalidism was always surrounded by tokens of thoughtfulness and love. Mrs. Butters came from a Cape Cod family, the Phinneys of Bourne. She had a brother, Rev. George A. Phinney, who was a member of the New England Conference. Her marriage to Dr. Butters took place October 15, 1885, at East Boston. From then until her husband's retirement in 1921, she served with him in the pastorate. After his retirement they made their home in Newton, where Dr. Butters died in 1925. Mrs. Butters is survived by two children, Edgar A. Butters and Miss Marion Butters, both of whom are connected with the New Jersey State College of Agriculture at New Brunswick, N. J., the son as state seed inspector and the daughter as assistant director of the New Jersey Extension Service. She also leaves two grandchildren, Edgar A. Butters, Jr., and Philip W. Butters, both now engaged in army service, and a brother, Wallace B. Phinney of Weston. The funeral service was held at the Newton Methodist Church on Monday afternoon, Rev. Charles T. Allen, the pastor, and Dean Earl B. Marlatt of Boston University School of Theology officiating. Interment was in the old Lowell Cemetery, Lowell.

Rev. Alfred Woods, who joined the New England Conference on trial in 1879 and has been a member ever since, reached the age of ninety-four on August 12. Of late years he has been living in St. John's, Newfoundland, the place of his birth, but he makes frequent trips to the States and is always present at the session of his Conference. On his recent birthday, *The Daily News* of St. John's published on its front page an interview with Mr. Woods together with a two-column portrait of this hale and hearty nonagenarian. The reporter found him "enjoying good health, vigorous, mentally alert, and the soul of courtesy."

Rev. Edward Jeffries Rees, Boston University School of Theology 1921, now minister of the Belmont Methodist Church in Roanoke, Va., was the preacher this year at the Mathews Tabernacle Meeting, Mathews Courthouse, Mathews County, Va. This camp has a rich tradition running back some eighty years. The meeting this year, under the direction of Rev. C. Fred Williams, superintendent of the Rappahannock District, was called the most successful in a decade.

Rev. Bradford S. Abernethy will join the staff of the Federal Council of the Churches of Christ in America on September 1 as secretary of the Commission to Study the Bases of a Just and Durable Peace. In this capacity he will be associated with Dr. Walter W. Van Kirk in presenting to the church at large the issues bearing upon the task of post-war reconstruction. His particular responsibility will be to relate the work of the commission to city and state councils of churches throughout the country. Mr. Abernethy graduated from Haverford College and Colgate-Rochester Divinity School, studied at the Universities of Edinburgh and Oxford on a fellowship from Colgate-Rocheste traveled extensively. During the s 1930 he was with the late Dr. V Grenfell in Labrador. Four years made a trip that took him t Europe, Egypt, and the Holy Lan he spent a considerable period in dinavian countries, and the follo he was in Mexico. Since 1935, nethy has served as the pastor of Baptist Church of Columbia, Mo. also been under appointment by of Education of the Northern Convention as director of Baptis work on the campuses of the Uni Missouri, Stephens College, and College, all in Columbia. His inter interdenominational field is evid the fact that immediately prior to his new duties he has been the pr the Missouri Council of Churches. nethy's father is Dr. William S. A for many years the pastor of Cal tist Church of Washington, D. C. Jean Beaven Abernethy is the da Dr. A. W. Beaven, president of Rochester Divinity School. A full of the Commission to Study the B Just and Durable Peace will be hel York, September 18, under the ship of John Foster Dulles.

Rev. W. A. Haggerty of Wa D. C., made his annual summer c HERALD office on Thursday of last usual, he and Mrs. Haggerty are their vacation in New England, their headquarters at Asbury Gr Haggerty is pastor of the Roseda odist Church in the National Ca

Rev. Joseph Simpson, a retired of the New Hampshire Conference the Laconia Hospital, Laconia, N. day, August 17, of a heart attack. eighty-one years of age, and wo been married fifty-nine years this widow will continue to reside at th in Laconia. Funeral services w Wednesday afternoon, August 20, Methodist Church, Laconia, with tor, Rev. Frank P. Fletcher, Rev. Tasker, and Rev. H. D. Hawver superintendent, as the officiating Burial was in Newmarket, N. H. extended account of his life and w appear in a later issue of the HE

Rev. Frank C. Ferguson, missi Shanghai, is due to arrive in San on the S. S. "President Coolidge" lar furlough the latter part of thi according to a cablegram received Frank T. Cartwright, an associate of the Foreign Division of the Missions and Church Extension.

Rev. Worth M. Tippy, formerly f years executive secretary of the Co on the Church and Social Service of eral Council of Churches, is spen eral months in Washington, D. C. as director of social welfare for Federation of Churches until a to Rev. John L. Mixon, the forme for four years, is found. Mr. Mixon to a similar position in Los Angel

Lieutenant Samuel J. Battle, Negro to be made a member of th New York police force, has been by Mayor F. H. La Guardia to t

on, to fill the vacancy caused by t death of Lou Gehrig, famous r. Lieutenant Battle has been a of the police force since 1911 and ble for retirement in 1936. Besides first Negro patrolman, he was the ber of his race to attain the rank nt and also the first to attain the ieutenant. His record has been free plaints or demerits during his en- r. In addition to his police duties, en active in social work in Harlem.

eath of Rev. Clarence L. Wheaton, Georgia and St. Albans Bay, Vt., suddenly on Tuesday night of last ugust 19. Mr. Wheaton came to the Vermont Conference, now merged Troy, in 1929 from the Maine Con- Funeral services were to be held fternoon at Georgia.

. M. Spurrier, the recently appointed ndent of the New Bedford District, shing his residence, after August 30, South Main Street, Middleboro.

Guy Wilson of Rockland, Maine, rough Boston last week on his way om Mount Vernon, N. Y., where reached for Dr. O. F. Bartholow at thodist Church.

Everett R. Barrows, pastor of the st Church at Hudson, is convalesc- n an operation for appendicitis per- recently at the Marlboro Hospital. rows had just returned home from Institute, where he served on the and was preparing to leave for ith his family, for a vacation, when or ordered an emergency operation. w at home and showing steady im- nt.

nd Mrs. Victor H. Wachs of Marsh- t., are taking their youngest daugh- ia, to Oberlin, Ohio, to enter Ober- ege next month.

and Mrs. B. Foster Stockwell are from New York for Buenos Aires, of this week, on the S. S. "Argen- r. Stockwell is returning to his same the Union Theological Seminary, Aires, with which he has been con- ince 1926. The home address of Dr. s. Stockwell is José Bonifacio 1356, Aires, Argentina.

Page and his wife expect to begin September a series of regional two- ritual Retreats. Dates in the East are: e, N. Y., October 17 and 18; Spring- Mass., October 21 and 22; Malden- October 24 and 25. Information, if ilable locally, may be obtained from e of Kirby Page, Box 247, La Habra,

p Charles C. Selecman of the Okla- City Area is recovering from a major n performed recently at Baylor Hos- Dallas, Tex. At latest reports he was g to go to Colorado, with Mrs. Selec- r a period of recuperation.

W. A. Tyson of Tupelo, Miss., who served as summer preacher at h Methodist Church, Cambridge, is at work in his church, the First ist, at Tupelo, where revival services be held the week of August 31 to September 7. August 24 to 29 has been designated as Home Altar Week. The large membership of the church has been divided into groups of ten families to the group, with five families in each group acting as host to the others, and five families providing a leader. An attendance of 2500 a day is expected in the fifty Home Altars. This plan of revival was tried last year and was liked so well that it was decided to repeat it.

Rev. E. Dent Lackey, who was granted a year's leave of absence at the session of the New England Southern Conference in June, is one of "28 Distinguished Speakers" assembled for the 1941-42 season by the League for Fair Play, cooperating with the Council for Democracy. Each of these speakers is given a full page, with portrait, in the large announcement booklet issued by the league. The list includes such persons as Dr. Henry Smith Leiper, Salom Rizk, Dr. Frank Kingdon, Dr. Kirtley Mather, Dr. Samuel Guy Inman, Dr. Gaetano Salvemini, and Dr. Alice Salomon. The League for Fair Play, with office at 8 West 40th Street, New York City, acts as a non-profit program service, furnishing lecturers for schools, colleges, service clubs, and other organizations. Mr. Lackey was the author of the much-discussed article "The Evolution of a Pacifist," which appeared in Zions Herald of October 4, 1939.

"If we are to halt intemperance we must first educate the younger generation into staying away from the first drink, which usually leads into all sorts of trouble." So declared High Sheriff J. Edward Slavin of New Haven County in an address delivered at Bridgeport, Conn., August 4, before the seventieth annual convention of the Catholic Total Abstinence Union of America. Newspaper reports further quote Mr. Slavin as saying: "Of the 312 men lodged in the New Haven County Jail today, 212 are charged with drunkenness and 90 per cent of those claim to be wine drinkers—who just took a glass of wine occasionally." Regardless of the air of respectability with which the makers and sellers of intoxicants are endeavoring to surround their product today, the old words still remain true: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

White Cross Hospital, well-known Methodist institution in Columbus, Ohio, is the beneficiary of the will of the late Helen A. Thompson, filed August 12, to the extent of more than $100,000. Miss Thompson was for many years a dramatics and voice teacher in Columbus and left an estate valued at approximately $125,000. Her bequest to White Cross is "to be used exclusively for care of the poor." This is the third bequest received under wills filed in recent weeks by White Cross, of which Dr. Frank G. Fowler is superintendent.

With the annual Matriculation Day exercises in Robinson Chapel Wednesday afternoon, September 17, Boston University School of Theology will begin its one hundred and third year of continuous service in training young men for the Christian ministry. Dr. Henry H. Meyer, director of the division of religious education in the school, will deliver the Matriculation Day address, speaking on the subject "Has Religion Failed in China?" His speech will be a first report on his experiences in occupied and free China, where he spent last year's sabbatical leave as a lecturer in various Christian colleges.

The resolution adopted by the British Methodist Conference, at its recent session in Leeds, setting forth the attitude of the Conference toward the present war read, in part, as follows:

> The Conference believes it to be a great responsibility and high privilege that the British Commonwealth of Nations is charged with the duty of securing, by the blessing of God, the triumph of righteousness, truth, and freedom, so brutally outraged at the present time. The Conference is confident that Methodist people will stedfastly uphold this sacred cause until its complete victory has been achieved by the attainment of a righteous and lasting peace.

The vote on this resolution was 135 in favor and 16 against.

The register of Wesley Methodist Church, Worcester, shows that, this summer, there have been present at the morning worship service visitors from England, Nova Scotia, Canada, Colorado, Florida, Rhode Island, Pennsylvania, Ohio, Indiana, New Jersey, Minnesota, North Dakota, Iowa, Connecticut, California, Virginia, Delaware, New York, Wisconsin, and several cities in Massachusetts.

"Preaching Today" in Greater Boston, on college campuses, in the mission fields, and in war-torn Europe will be the theme of the annual Conference on Preaching to be held in Boston, October 13-15, under the auspices of Boston University School of Theology. The program has been arranged by a special committee consisting of Dean Earl Marlatt, Professor F. Gerald Ensley, Professor William L. Stidger, and Mr. Martin L. Goslin.

With Our Writers

C. Bertram Rape, Chungking, China; Methodist missionary who has only recently returned to China from furlough in America.

J. George Butler, New Haven, Conn.; minister of Summerfield Methodist Church.

Lynn Harold Hough, Drew Forest, Madison, N. J.; dean of Drew Theological Seminary, Drew University.

Robert Grant Anderson, Oswego, Kan.; pastor of the Methodist Church.

Ruth Taylor, New York City; formerly associated with the late Dr. Charles Stelzle and now carrying on his work by presenting the principles for which he stood.

C. D. Marston, Berea, Ohio; superintendent of the Methodist Children's Home.

The Indispensable Element in a Dependable Defense

DANIEL L. MARSH

(Address delivered by President Marsh at the Boston University Summer Session Commencement, August 16)

Humanity's everlasting grievance against Mr. Mussolini and Mr. Hitler is that these gentlemen have thrown humanity's enginery for universal and permanent peace into reverse gear. During the first World War, Woodrow Wilson was the authentic voice of mankind when he argued that the same code of ethics which obtains among civilized individuals—the same systems of law and order that govern men within their own states—must obtain among nations. His ideal for the settling of international disputes by conference and understanding rather than by the rude arbitrament of war took the visible form of the League of Nations.

A rereading of the purposes of the League of Nations as stated in the covenant will show that they are identically the same purposes for which the free nations of the world are striving today. Thirty-nine nations became original members of the League of Nations, and later memberships were added until a total of fifty-eight nations belonged, including practically all of the great nations of the earth with the single exception of our own. Much was achieved for the international well-being in labor and health, in morals and economics, and in many other ways. Democracy seemed to be secure. The outrageous pretensions of Hapsburgs and Hohenzollerns and Romanovs were thrown into the discard. Nation after nation adopted the republican form of government. Movements toward disarmament were encouraged; belief that peace was both desirable and practicable was the style. Nearly all the nations of the world accepted the Briand-Kellogg peace pact by which they solemnly renounced war as an instrument of national policy. It seemed as though Lord Tennyson's dream of "the Parliament of man, the Federation of the world," was to be actually realized.

Then came the inverted czarism of Russia in the Communistic dictatorship, and Dictator Mussolini with his Fascist régime in Italy, and Dictator Hitler with his Nazi revolution in Germany. I was in Spain the year of the revolution that established the republic. I was in Madrid at the very time that the congress which adopted the republican constitution was in session. But Hitler and Mussolini helped the reactionary France by physical force and violence to overthrow the republic. Despotic Japan launched wave after wave of undeclared war upon China. Mussolini committed international brigandage and murder, and Hitler raped nation after nation.

Our everlasting grievance against these dictators is that they did not merely halt the onward movement for permanent and universal peace but actually threw it into reverse gear. They have made it imperative that nations whose genius is for peace, and who hate war with all the force of will, are under the terrible necessity of preparing for war. By their deeds, war has become a terrible possibility confronting every nation in the whole wide world. War with its unmitigated evils, its unspeakable waste, its inexorable anguish, its hellish horror is, by these dictators, once more made the instrument of national policy of the nations of the earth. We accuse and condemn the totalitarian systems. We denounce them for their jeering cynicism, for their destructive unfaith in every goodness, for their reduction of the world of idealism to a withered desert of so-called realism. We denounce the dictators as clever connivers who now appeal to class prejudice, now stir up war psychosis, now excite war hysteria for selfish ends. We denounce them for their insatiable ambition, for their perfidy, for their craft and brutality.

But the dictators could not have done what they have done without the support of their people. They have secured the support of their people because their people believe in them, and yield to them undiluted allegiance and unalloyed loyalty. Their people believe in them and follow them because of the kind of education to which the young people of the totalitarian states have been subjected. That this is so will be agreed to by every person who knows anything about the educational systems that have prevailed in Russia, Italy, and Germany since the advent of their respective dictators. I have not time in this address even to outline those educational systems, but I speak to you the words of soberness and truth when I tell you that the fanatical belief which the young Fascists have in Mussolini and the young Nazis have in Hitler is due not only to specific items in their respective educational programs but to the direction in which those educational programs point. If you want to know what a nation is going to be when the children of today have become adults, look at their educational weathervane. See the direction in which it points. Anybody who impartially investigates the educational systems of the totalitarian states can easily detect which way the wind has been blowing.

And now all of this has made it necessary for the United States of America to rearm. Our government has done many foolish things in the recent past. Personally I have stedfastly believed—and still believe—that it is not necessary for us to become actually entangled in the war. We must not allow hysteria to lead us into glorifying war, nor attempt to glorify its madness by calling it patriotic or Christian. War is both sinful and futile. Nevertheless, the recrudescence of the jungle on the other side of the sea has made it necessary for us to prepare for defense. I mean defense, and not war. In the light of history, preparation for war leads to war, but it appears to be necessary for us to prepare for defense against the organized insanity abroad in the world today. Preparation should reach the maximum of efficiency. I believe in preparedness in every branch of modern warfare, but I call upon our government and our people to recognize that a dependable defense does not come through airplanes or tanks or rifles or chemicals or millions of uniform All of these things are a necessary any rightly ordered program of de

But the indispensable element in pendable defense is the man who mightily in the thing he is defendi reports of low morale in our trainin are too numerous and too reliabl brushed aside as unimportant. But cannot be improved by denouncin who report its lack. It cannot be sec coercion. Loyalty does not come fear of punishment and loyalty d come from fiat: it is born of faith. M a condition that depends upon such n mental factors as zeal, spirit, hope, great conviction that the thing for training is being made is worth wh

The indispensable element in our p of defense is the man who believes r in our republican form of governm the democracy that he is called u defend. He will believe in it when given an intelligent comprehension vast significance and implication. through a system of education he ca in contrast with Communism and and Naziism; when he sees what it to the dignity and sacred worth of t vidual; when he learns that our priz liberties are indissolubly bound up when he sees that in no other form have government of the people, people, and by the people—then spirit be kindled and his heart c Education in such things as I have expound in my book "The American will accomplish more for the def our country than will a year and a extended training in the use of cann cries of hatred, anger, revenge, an but unregimented education in the e of American democracy makes mora

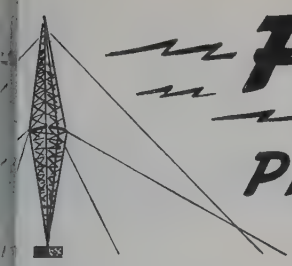
Bible Bindery Bombed

Word has just come from the Brit Foreign Bible Society that the pren their bindery in the south of Lond been almost destroyed through enemy Only a little of the machinery was l the stock of Scriptures to the v 20,000 pounds (about $100,000) w To replace the damage, not only is i sary to secure licenses to buy new ma and also a license to rebuild the b but after the licenses are obtained it a serious problem to find the machi

As a result of this unfortunate l American Bible Society has been re by the British and Foreign Bible So care for the supply of Spanish Scrip Central and South America. Most books used there formerly came fro don. These will now be supplied as possible from New York.

The American Bible Society is su the possibility of procuring the machines in this country, if they ca obtained in England, and of secur export permits required to forward London.

Hitherto the British and Foreig Society has been the greatest publis distributor of the Scriptures in the This latest problem is only one of ma the American Bible Society is attem solve through its War Emergency $165,000 that there may be no blac the Bible.



FLASHES FROM THE PRESS OF THE WORLD

ravery Is Not in War

w York Times, New York City]

was in flames along its whole 800-th. The "Panuco" was already a hidden in its own smoke and that dock. The burning vessel had to from its berth where it threatened hboring waterfront. Two tugs up. Captain Marty Woods com-one; close behind, Captain Edward ed the other. They had come up, ke the freighter out, but because d men "hollering" behind the bil-black smoke.

l Captain Woods to Captain Lee, a lot of men in that water. I'm go-l get them. Keep a stream on me!" a stream on the tug ahead, Captain wed in, too, asking a fireboat to ume for him. Captain Woods, first l several men from the water. A l managed to get a line to the By that time Captain Lee had er under the port quarter to steady ship was ablaze from stem to stern. e tugs, the "William Dalzell," nos-nst the hulk, caught fire several t the blistered little tugs kept push-pulling. Together they finally he floating torch on Gowanus Flats. the "Panuco"'s crew, clinging to ropes, were picked up on the way

Captains Courageous were not at they did not stop to think twice king their lives to fight a battle. won it, they went back to their dy for the next job that duty or ave them.

in the Public Interest"

Christian Century, Chicago, Ill.]

weeks ago when Muriel Lester ap-a South American city for permis-eenter the United States, her appli-as denied. When the matter was o the Department of State, that of-ned to give a specific reason, saying hat "it was not in the public inter-Miss Lester should return to the where she has lived for the past two hen it was pointed out to them that of other British subjects are wel-ere and that the only difference be-em and Miss Lester is that she op-r entrance into the war while the vor it, the department reconsidered nted her a visa which permits her for a few weeks. Now this well-preacher of the National Christian is nearing these shores. We under-at she is to speak before the annual of the Fellowship of Reconciliation side in early September and then soon afterward she must again leave. Since her service has been an international ministry of reconciliation, she is at home in many countries and it is said that she may visit the Orient if opportunity offers. If so, it will be interesting to note whether the authorities who govern admissions of visitors to India decide that it is "in the public interest" for her to visit Gandhi and her other friends in that country. However, since Kingsley Hall, her social settlement in London's East End, has recently been bombed, it is possible that she may decide to return to her own country. If the matter is still open, it would appear that strong reasons might be found for such a course. The opportunity of interpreting to British Christians why so large a proportion of the people in the churches of America, who deeply sympathize with their British brothers, still do not desire to enter the war, would seem to offer an extension for the service of reconciliation to which her life is so ably devoted. Miss Lester has rendered notable service to American Christianity by speaking throughout the country under the Federal Council.

Birthdays

[*New Orleans Christian Advocate,* New Orleans, La.]

We had a birthday at our house today—never mind whose it was. It was accompanied by early-morning greetings, the opening of some packages, the thrill of a telegram, a first-class dinner, including strawberries and cake, a pleasant drive in the afternoon, and a satisfactory supper downtown at the close of the day. All in all, it was a happy occasion.

We sometimes hear the complaint that birthdays come too often, especially by those of the feminine persuasion after a couple or so of decades have passed. For our part, they don't come often enough. We never grow tired of happy birthday greetings and expressions of love and appreciation; appropriate presents are always in order; an extra-good meal is not to be sneezed at, and we don't feel a bit older the day after than we did the day before. So on with the natal celebrations!

To be sure there are certain inconveniences connected with birthdays. There is the one of trying to guess what is in that mysterious package you saw slipped into the house. You remember how you were artfully led to name certain things that you would like to have—and you remember, too, how you artfully mentioned a good many, in order to give some range of selection and with the hope that at least one of them would materialize. But when you catch a glimpse of that package, you can't tell to save your life which one of the things it contains. (There ought to be some kind of law against wrapping packages so they will look like what they ain't.)

Then, if it is somebody else's birthday, there is the job of picking out a card to send that has sense enough to be understood and is smart enough to reflect your own intellectual preeminence. A dull set of people certainly must write a lot of the cards you find on the counter! And to think they get paid for doing it!

Then there is the inconvenience of doing full justice to that bountiful birthday dinner. (However, there has never been any complaint on the part of any hostess when it was my turn to eat all that I was expected to eat.)

But the values of birthdays far outweigh their inconveniences. They give your loved ones a chance to tell you they love you—and that is worth a lot. The sweetest words in the English language are, after all, not, "Enclosed please find check," but, "I love you." And they give your friends occasion to remember that you are living—if they do.

Your life ought to mean more to the world than it does to you.

More Road Than Raid Victims

[*The Christian Science Monitor,* Boston, Mass.]

Motor accidents in the United States exact almost as high a toll of lives and cause more than twenty times as many injuries as Nazi bombs inflict in the British Isles.

This disclosure of the day-to-day traffic toll comes in a challenging report of the Greater New York Safety Council which states that from June, 1940, through April, 1941, bombing in Britain cost 35,756 lives and 47,856 injuries. During the corresponding period in the United States traffic accidents killed 33,470 persons and injured more than a million.

Of course, the American casualties are spread among a population three times as large as that of Britain. Nevertheless, the finding that road victims in America are more numerous than raid victims in England suggests the necessity of curbing careless drivers, of taking unsafe vehicles off the roads, of better enforcement of traffic regulations, and of dealing with the menace of both drunken drivers and drunken pedestrians.

Frank L. Jones, president of the New York Safety Council, said in issuing the report that "the drunken driver and also the drinking pedestrian played no small part." Automobiles on today's high-speed highways become potentially as dangerous as bullets or bombs, so that society cannot afford to tolerate even an occasional whisky-befuddled driver at the wheel.

Book Reviews

A READER'S ROAD MAP

God

IS GOD EMERITUS? By Shailer Mathews. The Macmillan Company: New York. Price, $1.50.

Being himself an emeritus, Dean Emeritus Shailer Mathews of the Divinity School of the University of Chicago has every reason to speak with special significance and unique authority on the question "Is God Emeritus?" He is a venerable scholar and an author whose weight carries conviction to the minds of a wide circle of admiring followers during the last ten, twenty, or thirty years. He has written a score of books, historical, on religious belief, and on social aspects of Christianity—books of high merit, of permanent value. He says that this volume carries forward the line of thought of his "Growth of the Idea of God."

Dr. Mathews is convinced that the critical changes through which the world is passing have shown the inefficiency of conceptions of God formulated in social conditions that have passed. "The churches . . . have been more concerned to prepare men for a post-mortem world about which they know nothing with certainty than for the organization of life in social, economic, and political conditions which they judged outside the realm of religion. The inefficiency of such a conception of God is seen in the tragedies of today."

To some, God must be dead. Why does He permit war? Why are prayers for peace unanswered? Why does He endure the slaughter of millions of His children? Others feel that if God is not dead, He is at least retired. They desire to be polite to Him, but believe He has given up active control of the world. Like an old professor, they honor him but place him on the retired list.

Dean Mathews does not acquiesce in this view. This little book of fewer than one hundred pages is packed with information and argument in answer to his question on the negative side. The last sentence in the book is: "God is *not* emeritus." The author deals with the power of God in human relations. It is a stimulating study for both laymen and ministers.

The Church

LET THE CHURCH BE THE CHURCH. By Elmer George Homrighausen. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

Dr. Elmer G. Homrighausen has written a book calling upon the church to make its unique contribution to the disintegrating order, or disorder, in which we find ourselves today. "Let the Church Be the Church" is a phrase coined by the Oxford Conference in 1937.

A portion in the Foreword of the volume gives the spirit of the author as well as the point of view upon which he enlarges in his book. "'The kingdom is at hand!' 'Repent!' I trust this initial word of our Lord as He faced His mission may burn itself into our hearts. Great possibilities are in store for God's people and God's world. With these possibilities go some stern demands! . . . Even now God is at work in the world. But He is at work in a more personal fashion in our hearts through His Holy Spirit. Crucial days are potential! They require vigilance and discipline. God's kingdom *is* at hand! His storehouse of riches is open to the faithful. His realm is at our disposal. The church must become genuine! It is the agency whose responsibility and privilege it is to appropriate and demonstrate the reality of the kingdom of God."

On a first reading of the book, this reviewer felt that here was another Barthian voice, but upon closer investigation he would say that, while there may be some Barthian leanings, Dr. Homrighausen is not entirely Barthian in his theology. This book is a summons for the church to become more realistic in its message and work, for nothing less than this can hope to cope with modern paganism.

The Word

HE OPENED THE BOOK. By Teunis Gouwens, D. D. Fleming H. Revell Company: New York. Price, $1.50.

The pastor of the Second Presbyterian Church in Louisville, Ky., is an intelligent and impassioned believer in the importance of the Bible. In this, his latest piece of writing, he relates the Scriptures to the many-sided life of our time. He analyzes the trends of our age, and then shows the bearing of Sacred Writ upon current needs. The promotion of Bible-reading in the individual parish, and the minister's use of God's Word in the study, in the pulpit, and in the sermon—all receive Dr. Gouwens's attention. His entire presentation is characterized by fine literary appreciation and an unusual discernment of spiritual value.

The Ministry

A PERSON-MINDED MINISTRY. By Richard Henry Edwards. Cokesbury Press: Nashville. Price, $2.

Dr. Edwards is well known to the ministry throughout this country, having contributed many volumes upon questions of practical interest to preachers. This book is another contribution to the rapidly growing bookshelf on the use of psychological principles in the work of the minister with his people. But it is not impractical, as many books of this nature are. The author insists that it is persons that are the most important factors in the minister's approach to his task.

The minister must have in mind continually the development of better persons as his only reason for entering and remaining in the ministry. Jesus was concerned with persons and their needs, and it is His the modern minister must seek to "Jesus plumbed the depths of creativ in relationships by His teaching and of universal and eternal love. The His unique supremacy."

The ten chapters are divided pr into two parts: "Four Processes for Creative Relationships" and "Fou tions of a Person-Minded Minister study is helpful particularly to minist are not authorities in the field of therapy and related subjects but wh to have a practical working knowl basic principles underlying an preaching and pastoral ministry.

"The Voice Governor

THE VOICE GOVERNOR. Give It a Ch Ralph M. Harper. E. C. Schirme Co.: Boston. Price, $2.

This interesting volume by the p St. John's Episcopal Church in Win the fruit of a lifetime study. In cons measure it is the personal study of a man whose weak voice as a young m developed to a high point of usefulr efficiency. The secret of this transfo consisted in the mastering of the ri of the body—posture, manner of bi exercises—or, as the author in a w scribed them, correct body mechan writer records the advice and sugges many of the country's outstandin teachers, the insights of interested men, and research among more th hundred books bearing on this topic lent diagrams and a high sense of mi the author's part render this study o tional value to all who desire a b speaking voice.

Foundations of Democr

THE FOUR PILLARS OF DEMOCRACY. B J. Goodspeed. Harper & Brother York. Price, $1.75.

Edgar J. Goodspeed is one of th classical scholars of this generation. H suggests a modern translation of th and "The Story of the New Testame is now emeritus professor of the U of Chicago.

At a time like this, when men are ing for faith in something, it is trem ly important to examine the founda our own democratic way of life. In t ume, Professor Goodspeed speaks ou and distinctly concerning the gre structive forces which undergird our life.

He begins with "The Place of F the Modern World," and by "faith" h reliance upon something outside and ourselves, which has importance for o attitudes and actions. Then follo chapters on our faith in science, hu society, and religion, and a conclu

thesis." Here is a brief sample: hole scientific attitude and process upon great attitudes of faith; faith rld, as reasonable and knowable, knowing, faith in the worth and of work, faith in man as truth- and reasonable enough to arrive nd faith in truth itself and in the of it." And science is seen to be nore of those great flights of altar lead through darkness up to God. ument in this book will help the reconstruct a tonic faith, without life of an individual or society hollow shell.

Looked for a City"

D FOR A CITY. By A. S. M. Hutch- Duell, Sloan and Pearce: New York. 2.50.

ked for a city which hath founda- ose builder and maker is God." words from Paul's Epistle to the we have the prototype of Gordon the English vicar woh is the hero of novel by the author of "If Winter The story covers the thirty years of Brecque's service at St. Luke's in rings, portraying the life of this mily of father, mother, four chil- their devoted German maid, as it rough three decades including the ar period and the years of disruption sion that followed it. Mr. Hutch- aracters are flesh-and-blood people oughts and experiences we can d because they are forged on the uman life. Intolerance, prejudice, btuseness—all these things Gordon must face, and deep personal sor- ell in the lives of his children. But never wavers and, with his under- wife ever by his side, he meets the f the years with unfailing courage. any other present-day novels, this hes life to illumine it, not to debase

oted Christian

harles W. Morse of Newport Cen- who died on August 4 at the Palmer Hospital in Boston after a brief as a lifelong resident of Newport nd a devoted member of the Meth- urch there. While she was primarily aker, and made it her first business anize her home, she found time to rs of service as Sunday school member of the choir, organist, and ited and generous participant in y labors of the Ladies' Aid. For remitting devotion to the family ch, few have equaled her.

Morse was seventy-six years old. Her the late Rev. Charles W. Morse of her Vermont Conference, died in e is survived by four sons—Wen- of Greenwood, Mass.; Warren F., vood, Ohio; Myron S., of Coventry, C. John, of Rutland, Vt.—and two s—Mrs. Perley Glidden of Rich- t., and Mrs. Charles C. Chayer of er, N. H. She also leaves a brother, . Sleeper of Boston, and two sisters, Erwin of Springfield, Vt., and Mrs. uzzell of Topeka, Kan.

l services were held on Thursday, 7, from the Methodist Church at Newport Center, with Rev. John K. Montgomery of Quincy, Mass., a friend of the family, officiating. Burial took place in the family lot at Hardwick, Vt., the committal service being read by Rev. Charles C. Chayer of Manchester, N. H.

Brownie Has Gone

C. D. MARSTON

Life, after all, for him was for service, not sentiment. He rolled his once big, soft eyes up to look at me, but they were blurred, he didn't see me. He would never be of service any more. He was ill all day of the Fourth. The sun rose beautiful and clear on the fifth. That morning he died and his spirit went straight up to God. (Whatever is good will never be lost.) We dug a grave in the orchard way back by the woods. We lined it with fresh-mown hay and spread a sheet over him and covered him with hay and heaped the soft dirt high over the grave. There we left Brownie in the orchard back by the woods. I said to the boys who helped me dig the grave, "Please do this for me some day, and I hope my soul will stand as good before God as Brownie's does this day."

He came to the Children's Home nine years ago. He came out of the nowhere, like the children who come here. No one to this day has ever learned where old Brownie came from. He took up his abode at the little tots' cottage. He was large, and the children climbed all over him. He liked it. He went to kindergarten with them every morning and went back at noon and brought them home again. No little tot ever left the cottage alone. Old Brownie went wih them.

Once when they had all the little tots out in the back yard, old Brownie was seen racing, in his awkward way, up and down by East Road. He was barking—a very strange way for Brownie to act. "Are all the children here?" they asked. "Yes." But they weren't. Out in the tall grass was little Bobby making for the street where he would have been run down by the traffic. Brownie was heading him off. The children told me that story about old Brownie.

I was digging among some neglected grape-vines one day not far from the tots' cottage. I straightened up just in time to see the children across the campus scampering off to school.

Old Brownie was in the midst of them, his big tail swinging round in circles and a big laugh on his wide-open mouth. He galloped up and down the group from the head to the rear in and out among them. They grabbed into his thick coat and shouted at him and pushed him. They took him for granted.

Then Brownie stopped. The children went right on. They never missed him. Presently he lay down on the campus. I turned to my digging in the old vineyard. And I said to myself, "I guess this Brownie story is more of a fiction than a reality—most any dog will lie down when he is tired."

Presently I straightened up again and here came four or five more youngsters tumbling out of the tots' cottage and across the campus. Old Brownie, his tail again inscribing circles and his mouth wide open, ran to meet them, and off they went together "over the hills and far away"—at least, out of sight. He knew his children better than I did. About a half-hour later he came back alone. He lay down at the tots' cottage and at noon got up and went to the school again and brought the youngsters home. He has been doing that for nine years. I wonder who will take the children to kindergarten now.

India in Wartime

"These days when war is in everyone's mind, we have a partial blackout in Bombay—making it a little dangerous to drive at night," Dr. E. M. Moffatt says in telling of what the war means in India.

"It is especially dangerous," he continues, "for a man in a black suit who walks in front of your headlights over which paper has been pasted. Over once a week we are held up by Air Raid Precaution signals. Appeals for various war funds, a little increase in prices, and certain restrictions in dock areas are the only indications that there is a war. I suppose we are as little affected as are people in America.

"The Congress under the leadership of Mahatma Gandhi continues its Satyagraha campaign by which individuals go out and oppose the war and get themselves arrested. Gandhi insists that he does not want to embarrass the Government, and I cannot see that he does. But of all times that India ought to be united against a common enemy, we find people more disunited than ever before. The Moslems have put forward a scheme called 'Pakistan,' which means that several territories have been selected in various parts of India in which there are a majority of Moslems. Each of these would become an independent Moslem state, and the rest of India would be turned over to the Hindus to rule as they like.

"Anyone who has watched such independent countries of Europe disappear in the last few months will realize that the only value of the plan is to make the Congress leaders realize that an independent India is not a possibility until they can find a solution to the Hindu-Moslem controversy. It becomes more and more evident that a united independent India is a dream which becomes less realizable each year, for never have I seen such hatred as now exists between Hindus and Moslems. Will dominion status be possible after the war? I think the British are ready to let them try it.

"Just now this hatred is being evidenced in Bombay by riots between the two communities. They started first at Ahmedabad, a large cotton-mill area north of Bombay at Gujarat. Whether that was the cause of trouble in Bombay, no one knows. About four weeks ago, riots broke out with deaths from stabbing and from the police firing on the crowds. A curfew was enforced from 7 P.M. to 6 A.M. for two weeks. In certain areas, which included the area in which we live, no one was allowed outside of his house during curfew hours We found that we were on the edge and by a circuitous route could get around the area. Things finally quieted down and for a week we had no curfew. Last Friday it broke out again, and last evening we had to have early church service to let our members get home before curfew. We now have soldiers as well as police on guard.

"While not closely affected by the war, we are vitally interested in it, and listen to radios and read our newspapers eagerly."

Active Though Retired

Rev. Horace G. MacGlauflin, who died at his home in West Buxton, Maine, July 19, after an illness of three days, was born in Calais, Maine March 13, 1855. He attended Kent's Hill Seminary and for a time was a student at Wesleyan University.

Joining the Vermont Conference in 1889, he served pastorates within its bounds until 1904, when he was transferred to the old East Maine Conference. His appointments thereafter were, successively, Eastport, Brewer,

THE LATE REV. H. G. MACGLAUFLIN

Lewiston (Park Street), Skowhegan, Berlin, N. H., and South Paris. In 1925 he took the retired relation and settled on a farm at West Buxton.

Finding retirement irksome, Mr. MacGlauflin revived a dormant church in a section of the town locally known as Chicopee. From a run-down, discouraged, hopeless church, he transformed it into an attractive little country church with a separate church school, recreation hall, and kitchen, all unusually well equipped. He never lost his interest in the things of the kingdom of God, and was active among the people, whom he loved to call his own people, until the very last.

On December 29, 1880, at Kent's Hill, Mr. MacGlauflin was married to Miss Gertrude MacGlauflin, who has labored with her husband in the work of the church throughout the years. Mrs. MacGlauflin is temporarily residing at the family home in West Buxton. Mr. MacGlauflin is also survived by a cousin, Hon. Clifford E. MacGlauflin of Portland, Maine, a member of the state senate.

Funeral services were held from the home on July 21. Rev. Harley A. Shattuck, superintendent of Portland District, officiated, assisted by Rev. Lawrence D. Porter of South Portland, Rev. Earle B. Grundy of Auburn, and Rev. A. W. Brown of the Buxton Baptist Church. Interment was at Franklin, N. H.

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Our Good Neighbor Brazil

"The Foreign Policy of Brazil," an official publication of that country, has just been received by Dr. W. M. Carr, a member of the faculty of Scarritt College and Vanderbilt University, Nashville, Tenn. The following comments have been made by Dr. Carr:

"Many people of the United States have the idea that Latin American friendship with our nation is of recent origin, born of the present clash of ideologies in Europe, and that it is based on material and transitory considerations. While this may be partially true for other Latin American countries, it is certainly not so for Brazil, a country with an area larger than our own, and with a population of nearly fifty millions—over one third of that of all Latin America.

"In this connection it is interesting to read a recent (1941) official publication from Brazil entitled, in Portuguese, "The F Policy of Brazil.' Because it is written Portuguese language, it is manifest tended primarily for the Brazilian though the Spanish-speaking people read it with little difficulty. The last paragraphs of this book may be tran

"'Itimariti (the foreign office of B over which have presided in this past several foreign ministers, but all und constant and clear orientation of Pr Vargas, has maintained perfect un policy, the results of which culmina the recent meeting for consultation foreign ministers (secretaries of stat the various American republics, he Havana, Cuba.

"'Ever since the Seventh Pan-Am Conference, in Montevideo, in 1933, th conference at which Brazil was repre after 1930 (when this survey begins took with decision and firmness the that leads to maintaining and consoli peace on the American continent (Central, and South), as well as strengt its (continental) solidarity and promot collective defense.

"'In the development of this wise national American policy, the persona President Getulio Vargas has acquired mous importance by the side of the fig President Roosevelt. The century-old ship that unites Brazil to the United has sent its roots down still deeper, to the intimate collaboration of thes chiefs of state, who, with clasped have attracted all the American co into the constructing of the same fra circle, molding them into one single for the service of one and the same id

"Such is the official attitude of toward the United States and towar question of Pan-American solidarity. also, to the best of my observations period of some fifteen years' residence i

s the attitude of ninety-five per he Brazilian people. Among the the world, the United States has d any other friend so constant or Brazil; and Brazil and her people looked, as they do now, to the tes for leadership and understand- ship."

Do Not China's Spirit!

(Continued from page 758)

raise money for a hospital if we the Christian doctors and nurses. city of 70,000 people without one doctor or nurse! What an oppor-

after I arrived back in Chungking, he first bad air-raid of this year. ven planes, operating in three , rained death and destruction on We have more than fifteen hundred this Chungking campus, where is located, and how thankful we we have adequate protection for in dugouts cut in solid rock with ixty feet of stone overhead. In spite our experiences on two days were . Our campus registered seven hits day, two bombs landing on the k down below our dugouts so that considerable effects from the con-

st day a one-thousand-pound bomb t twenty-five yards in front of our ration Building. It was fortunate uried itself in twenty feet of earth xploding. This left a crater forty e and twenty feet deep. The hard own from this crater shattered the ive of our buildings. Then another mb struck at the northwest corner uilding where there was no depth Consequently when it hit the hard xploded with terrific force, destroy- end of the building and blowing loors and windows off their hinges ing the ceilings to fall. Two smaller probably incendiaries, hit at either the building. Another big bomb in front of the Boone University School, which has a temporary loca- on our campus, and practically de- the building.

cost us $150,000 (Chinese currency) epair the buildings so that we can n again, but we have no thought ing. Within half an hour after the was surprised to find more than of our Commercial College boys up of the Administration Building, sing- he top of their voices, clearing the broken tile and replacing what good ey could find. Without any word eir teachers, other students got busy ned their classrooms of broken glass len plaster. Consequently we were continue classes the next day. Two ell in the street just off our campus, in an hour after the raid the craters n filled and cars and buses were as usual. Such a people cannot be ! I am glad that I am here to help

day fifty-four planes raided us again. n house had a narrow escape this ur beautiful lawn was strewn with ix pieces of rock weighing from ten ty-five pounds. Many smaller rocks

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were scattered all over the place, and many had shattered the roof. Then fifty feet from the house I found where an incendiary had fallen and burned itself out.

Today we have just had another raid. This time there were more than one hundred planes in three squadrons. Two turned off to some other city and only one dropped its bombs here. Our place was not injured this time. I noticed many stretchers carrying air-raid victims into the hospital, however. We have an Emergency Hospital here on the campus and during these three raids we have received more than one hundred victims. Caves in Chungking are now sufficient for 400,000 people, and there should be no casualties if people exercise care.

Inspection Day at South Athol

ELIZABETH GARRETT MOORE

With 200 guests present and enthusiastic campers displaying their "wares" and participating in the program, the thirty-fifth annual Inspection Day at Morgan Memorial Fresh Air Farms, South Athol, on August 13 climaxed a successful season at the 760-acre camp, where 356 youngsters from the congested South End of Boston have enjoyed a two-month outdoor outing.

Featuring the day's activities was the presentation of a pageant, "The Campus Compass," by campers of thirty-two nationality backgrounds. Based on the four compass points in the United States, campers interpreted the lumber camps of the North, the South where "cotton needs apickin'," the glorified Western cowboy land, and the historic East. "Miss Columbia," surveying the nation, was convinced that the South Athol compass is a magnet, drawing all races, creeds, and nations together.

Rev. E. J. Helms, first director of the camps and founder of the Goodwill Industries, was an honored guest at the celebration.

Tours of inspection were conducted through the nine camps, the two guest lodges, the bottling works, the rug and blanket factory, the administration camp, Health Inn, the Arts and Crafts Camp, and the Goodwill Industries—all a part of this vacation spot for underprivileged children, many of whom had never before seen green grass or enjoyed the clean fresh air of the country.

The arts and crafts exhibits of weaving, clay modeling, woodcuts, leatherwork, and sewing attracted many visitors. Many a South End home will be brightened by the creative work of the campers. Another popular spot was the children's garden project, where, trained by a lover of flowers and gardens, the older campers learned to love the feel of the earth, to watch vegetables grow and corn tassel. At Thanksgiving time, these youngsters will receive a large bag filled with vegetables gleaned from their gardens.

Rev. Henry E. Helms was director of camp activities with Wilho Frigard as assistant.

A United Mission to Russia

OSCAR MARTIN POELD

The present missionary movement in America has had its origin and development in the actual need to minister to the Russian people in America and in Russia itself. Its beginning must be traced to the banishment of the native Russian Protestant leaders and pastors. Suffice to mention Rev. Basil A. Malof, Mr. Prokhanoff, and Rev. Oscar M. Poeld. The aggression of the Russian "Militant Atheism" in 1929 and subsequent years has intensified evangelization among the Russian people. At the present time there is an urgency, opportunity, and call to aid the Russian people in their struggle against destructive forces. A way of action now opens, it is believed, for the advancement of the kingdom.

In this Russian evangelical movement there are two internationally known pastors, Rev. Basil A. Malof and Rev. Oscar M. Poeld, and Mr. John Wesley Reynolds, a layman-lawyer, who voluntarily and without financial support from their boards are prayerfully working toward a "United Mission to Russia." The two ministers—Mr. Malof a Baptist and Mr. Poeld a Methodist—have served pastorates in Petrograd, the former capital of Russia. Upon their shoulders is voluntarily placed an enlarging concern to promote the expansion of the kingdom in Russia.

This movement is interconfessional in character. It follows the evangelical tradition of the Protestant faith. Its leaders hope that the church leaders of several denominations will participate in a nation-wide drive to advance the gospel movement in Russia which is indigenous to the Russian people, whether the dissenters, such as the "Old Believers" and the "Dukhobors," who were condemned by the Holy Orthodox Church, or the "sectarians," to whom the Baptist and Methodist missions were ministering in Russia.

With reference to the actual policy of the mission to Russia, a distinction must be drawn between the preparatory work in this country and the actual work in Russia proper. In the first stage of preparation it is necessary to arouse interest in the missionary adventure in general and in Russia in particular. The initiators of the movement are willing to speak for the cause, to outline a concrete project. Religious education must be established as a program and method of spiritual culture among Russians. It that liaison working relations will co be sustained both with the America leaders and with the Russian groups in Moscow. The Russian ev policy will open up a whole new cooperation with the evangelical of the Protestant faith.

In the second phase of the actu in Russia, there will be the impera for the training of evangelists and and for publicity work. The latest notable religious revival in Russia h place in the small-group religious ga It has developed under the pressure tant Atheism and the stubborn cam abolish all the churches and places ship, which resulted in the form religious study circles. Today, Co views on religion show a chang Moscow reports that the gov sponsored atheist propaganda must continued. Tomorrow we may be with another unsuspected change of religion in Russia.

American Christians are asked their aid and prayers for the h fighting Russian people. On Septe the Day of Prayer for the Russian the call for which was issued by th bishop of Canterbury, let us reme prayer the people of Russia.

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Church Register

HERALD CALENDAR

rove Campmeeting, Hamilton, August 24-September 1
School of Ministerial Training
y England and New England
n Conferences, Wilbraham, September 1-5
Conference, Wilmore, Bishop
V. Darlington, September 3
n-Danish Conference, Asbury
Chicago, Ill., Bishop E. L.
, September 3
nference, Allegheny College,
le, Pa., Bishop J. H. Straughn, September 9
Conference, Vermont Street
, Quincy, Bishop E. L. Wal- September 9
owa Conference, Iowa Falls,
J. R. Magee, September 9
Conference, First Church,
us, Ind., Bishop Titus Lowe, September 10
Northwest Conference, Second
, Chicago, Bishop E. L. Wal- September 16
Conference, Lincoln, Bishop
Martin, September 17
t Missouri Conference, Mar-
ishop J. C. Broomfield, September 17
t Iowa Conference, Estherville,
J. R. Magee, September 23
Illinois Conference, Murphys-
ishop E. L. Waldorf, September 23
New York Conference, Oneida,
C. W. Flint, September 24
nessee Conference, Chattanooga,
A. P. Shaw, September 24
Conference, Bishop U. V. W.
gton, September 24
Conference, Brookfield, Bishop
Broomfield, September 24
rginia Conference, Huntington,
J. H. Straughn, September 24
h Conference, Calvary Church,
rgh, Bishop J. H. Straughn, September 30
Kansas Conference, Wichita,
W. C. Martin, October 1
st Conference, Ardmore, Okla.,
R. E. Jones, October 1
rsey Conference, First Church,
Park, Bishop E. G. Richard- October 2
nce on Preaching, Boston, October 13-15
st Rural Fellowship, Nashville, October 21
ngland Southern Conference
n's Society of Christian Service
cade, October 28-30
st Conference on Christian Edu-
, Nashville, Tenn., November 25-28
f Missions and Church Exten-
Annual Meeting, St. Louis, Mo., December 1-6

N AND COUNTRY LEAFLET—
and Country Church Work," a leaf-
articular interest to members of the
nce Commission on Town and Coun-
rk, has been published by Dr. A. J.
and Dr. A. H. Rapking of the Town
untry Department of the Board of
s and Church Extension. It is avail-
free distribution. Requests may be addressed to the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York City.

BOOKS JUST RECEIVED

★

EVANGELISM IN CHRISTIAN EDUCATION. By Richard L. Ownby. Lucius H. Bugbee, D.D., and C. A. Bowen, D.D., Editors. Abingdon-Cokesbury Press: Nashville. Price, 60 cents.

WE ARE NOT DIVIDED. By John A. Hutchison. Round Table Press, Inc.: New York. Price, $3.

AN INTRODUCTION TO THE HISTORY OF EARLY NEW ENGLAND METHODISM, 1789-1839. By George Claude Baker, Jr. Duke University Press: Durham, North Carolina. Price, $2.50.

CHRISTIAN TRUTH IN HISTORY. By Hugh Miller. Harper & Brothers: New York. Price, $2.50.

THE GREATEST MEN OF THE BIBLE. By Clarence Edward Macartney. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Bits of Fun

One of our Unitarian ministers was recently challenged to extemporaneous speaking. He was invited to give the address at a Parent-Teachers meeting in a small Minnesota town. But he found that half the town officials preceded him.

After two and a half hours of listening, he wrote a note to the chairman, saying, "My speech is dying by inches." After another hour, the chairman introduced the minister, and announced, "The title of his speech is 'Dying by Inches.'"—*Christian Register.*

WISE MAN'S WANTS

I want no more than this:
What I can get honestly,
Use discreetly,
Distribute cheerfully,
And leave contentedly.
Less than that is want,
More than that a burden.

—HEATH YOUNG, in *Cleveland Plain Dealer.*

"Why do you weep over the sorrows of people in whom you have no interest when you go to the theater?" asked the man.

"I don't know," replied the woman. "Why do you cheer wildly when a man with whom you are not acquainted slides safely into second base?"—*Pasadena Post.*

"My good woman," said the learned judge, "you must give an answer in the fewest possible words of which you are capable, to the plain and simple question whether, when you were crossing the street with the baby on your arm, and the bus was coming down on the right side and the taxi on the left and the motorcycle was trying to pass the bus, you saw the plaintiff between the motorcycle and the taxi, or whether, and when you saw him at all, and whether or not near the motorcycle, taxi, and bus, or either, or any two, and which of them respectively, or how it was."—*Christian Science Monitor.*

Johnny heard in class one morning an explanation of the dogmas of Communism, Fascism, and Naziism, and seemed interested. "Now, Johnny," said the teacher, when his exposition had ended, "what would you do with all these isms?"

"I'd make them into wasms," was his prompt and very wise reply.—*Methodist Recorder.*

Sam—What's your idea of a good commonsense wife?

Joe—Well, to be frank, and confidential, she is one who has the pork chops ready when you come from fishing.—*Christian Observer.*

Fond Parent—Now what's the matter?

Child—Boo-hoo! Billy dropped the towel in the water and he's dried me wetter than I was before!—*Stray Stories.*

Bride, to stranger at door—Well?

Stranger—I'm a bill-collector.

Bride—How nice! Come in and I'll give you all you can carry.—*Atlanta Two Bells.*

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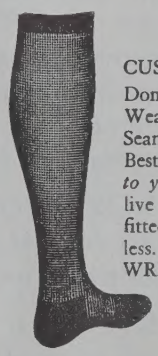

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